



The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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MAN'S nature demands something more than an adequate wage packet, equality before the law, and a share of the useful and labour-saving gadgets which the scientists are devising and improving every day. Nobody can define this precisely, but it is to be found in the millions of books, all of them accumulating this immensely valuable "something" for which men and women have been seeking since first our race deserved the title of homo sapiens, the "thinking creatures".

This process of thinking is the ferment of our nature. It is more than mere laborious rationalising. It is not just arithmetic, or political cunning, or planning tomorrow's meals. It is a more whole and mysterious process than that; a whole process involving body, mind and soul. Descartes stated categorically that it is the only function by which we are assured of our own identity, and even our existence. He said, "I think; therefore I AM".

No man is complete without some consciousness of values and forces other than material ones. The answer lies in the books of the world, the books that have survived the criticism of time and the enmity of tyrants, the folly of fanatics and the savagery of the bully. The key to this wealth of literature is the Bible.

Once you take an idea out to a wider market, and offer it in a cheaper form so that these new customers can afford to buy it, you are creating an appetite that formerly was latent or non-existent.

The ability to read opens the mind to the best that artists and learned scholars, inspired folk and workers toward a better society of man, can offer in all enthusiasm and humility to their fellow creatures. What they bring is inflammable to the mind. It sets people alight, and makes them torches of truth and knowledge.

Picture, by courtesy of the Africa Inland Mission, shows eager customers around the Mission's booth at the Royal Show, Nairobi, Kenya.



INTERNATIONAL LITERACY DAY—SEPTEMBER 8th

THE WAR CRY, CANADA AND BERMUDA

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COMMENT

The Battle for the Mind

MANY doors to the propagation of the gospel are closing. Street preaching, tract distribution and similar efforts at outreach practised by enthusiastic evangelists are forbidden in many lands and likely soon to be barred in others. But the New Testament and early church history show that Christianity was spread as much by personal influence as by precept. Nothing is more infectious than Christian grace.

Doctrinal preaching is essential to the Christian believer. In his seeking after a fuller knowledge of God he will by some means find it, no matter how many doors may be closed. It is the masses who are without the gospel who will be most affected by limitations on the dissemination of the word of God.

One way of surmounting the barriers is radio evangelism, which is being remarkably blessed by God. Another is literature.

In nominally Christian lands it is encouraging to note that as church attendance has declined, the sale of religious literature has soared. Evangelistically, books and periodicals have possibly greater penetrating power today than preaching. Thus the lives of the saints go on spreading their gracious influence long after they are dead. The finger of God as revealed in history assures of His providence today and in the days to come.

That is why literacy is a world need as great as the hunger for food. If the curve of literacy follows its present trend, within fifty years we shall have five hundred million new readers to plan for. Such a world-wide event may be a great blessing, or it may resolve into a world menace. It all depends on who provides the books.

It must be remembered that two earlier movements, that which followed the invention of the printing press in 1454 and the spread of cheap popular literature which followed the advent of free education in the late nineteenth century, both made a great contribution to Christian culture. That is hardly the situation today. Christianity is entrenched in an ideological war where words are the chief weapons.

In 1271 Pope Gregory X received a request from Kublai Khan, the ruler of the Mongols, the widest empire in the East the world has ever seen. Kublai Khan sent Nicolo and Maffeo Polo as his ambassadors to the Pope.

His message ran: "You shall go to your High Priest and shall pray him on our behalf to send me a hundred men skilled in your religion . . . and so I shall be baptised, all my barons and great men will be baptised, and when their subjects will receive baptism, there will be more Christians here than in your parts."

The whole East was being offered to Christ. The Pope did precisely nothing. In 1289 Pope Nicholas IV did send missionaries, but they were far too late and far too few and the chance was lost.

Let that be a warning regarding this new mission field—so that the flow of Christian literature may be neither too little nor too late.

A PRAYER

Slay utterly, O Lord, and cast down the sin which does so easily beset us; bridle the unholy affection; stay the unlawful thought; chasten the temper; regulate the spirit; correct the tongue; bend the will and worship of our souls to Thee and so sanctify and subdue the whole inward man, that setting up Thy throne in our hearts, to the dethronement of all our idols, and the things of earth we hold too dear, Thou mayest reign there alone in the fulness of Thy grace, and the consolation of Thy presence, till the time arrives, when we shall reign with Thee in Glory. Amen.

Richard S. Brooke (1835-1893)

Back from the Mission Field

Canadian Educationists in U.S.A. for further studies

AN excellent example of the way Newfoundland Salvationists take every opportunity to improve their education and dedicate it to the service of God is provided by the careers of Captain and Mrs. Wilburne England. They are on the teaching staff at the Army's training centre at Chikankata, Zambia, and returned recently to attend university at Boston, Mass., and secure their doctorates.

Wilburne England was born and educated at Harry's Harbour. He entered training for officership from that corps. After their marriage, in 1951, Captain and Mrs. England were stationed at Winterton and

Mount Pearl. While at the latter corps the Captain attended university. They were then appointed as teachers to Dawson Elementary School. While one taught school, the other attended university. They then attended summer school at Boston University to secure their B.Sc. degrees. While studying at university to secure the degree of Master of Science, they gave service in The Salvation Army's boys' hostel.

Mrs. England was born and brought up at Newstead. She entered training from that corps and was Captain Valetta Hale at the time of her marriage.



Africa Needs Good Books

THOSE Africans who read today are leaders of tomorrow. For many their first book has been one of the Gospels. This in turn has had a profound influence on their subsequent years.

We often use the phrase, "Millions of newly literate", but it makes all the difference when we think of the millions as individuals.

Ponder the testimony of the Rev. John Mbogori, the new Methodist Chairman of the Coast District in Kenya: "I couldn't read until I was seventeen, I hadn't even seen a book. Then, just as I had been initiated into the tribal rites that made me a man and a warrior, while my job was still watching my father's cattle, I saw a cook's boy with a book. I paid him to teach me to read.

"The first book I read was Matthew's Gospel, at the end of a month's teaching. I had to pay for my own schooling, and I was almost eighteen when I first went into a classroom. When I left school I was twenty-six."

Before his appointment, Mr. Mbogori was for four years Assistant Secretary of the Christian Council of Kenya. He has been in Geneva, in Britain and in Moscow, learning and giving.

THE concern of Kenyan church leaders for the future of religious education in the schools following the country's birth as an independent nation has led to a programme of Bibles for schools.

A survey in one school district has revealed that in over 100 schools, there were only 70 Bibles. It was estimated that less than 10,000 Bibles were available in the nation's schools. With rapidly developing educational facilities, Kenya now runs over 5,000 schools.

The Bible Society is putting on the market a special cheap edition of the Bible for the current pro-

gramme. Since this came into operation last year, 35,000 copies have been ordered. Within the last few weeks Roman Catholic schools have been given permission to use this Bible.

The project has awakened interest throughout the country. Many teachers have given special donations, and a number of churches have given an amount many times larger than they previously contributed in a whole year to this work.

General distribution of Scriptures in Kenya is also soaring. Distribution of Scriptures for all last year totalled less than 400,000. In the first three months of this year alone, over one half million copies had been bought. And this is in a country of eight and one half million people, of whom some twenty to twenty-five per cent are literate.

Distribution

THIS year's second course of the Scripture Distribution Training Conference was held recently in Lubumbashi, Congo Democratic Republic.

The seventeen delegates represented seven denominations and half of them were pastors. They heard lectures on techniques of distribution and the use of the Bible in evangelism, on Bible translation, the work of the Bible societies and simple bookkeeping. They also engaged in a practical sales campaign from door to door and in the market.

The delegates left the conference determined to put what they had learned into practice, and to enlist others in the task of spreading the gospel by selling Scriptures.

A Baptist church in Kinshasa engaged in a distribution campaign in its commune as a result of the first

(Continued on page 6)

The Use and Misuse of P.A. Equipment

SALVATIONISTS who have had long experience of open-air speaking rarely bellow—if they did they would soon have throat trouble and find the front row of their audience retreating to avoid ear trouble. They encourage those who want to listen to approach within the range of the speaker's voice.

There comes a point when a speaker cannot raise his voice without impairing his articulation. Unaided bellowing is bad enough: electrically magnified and with the ringing echoes that come with misuse, public address equipment defeats its purpose and becomes a menace. The more it is brought into general use in Army service, the nearer will be the day when severe restrictions or a complete ban may be placed upon it unless we use it properly. In these days there is a growing revulsion to noise, and no wonder!

We soon detect that the instructed announcer is heard and is clearly understood because he (or, generally she) speaks into the microphone at ordinary conversation pitch and carefully articulates. A beautifully modulated voice is a joy to listen to. Furthermore, whereas it is necessary to see the lips and gestures of a speaker when much of the volume of his voice is being lost, with modern aids the speaker can be in earshot while well out of sight.

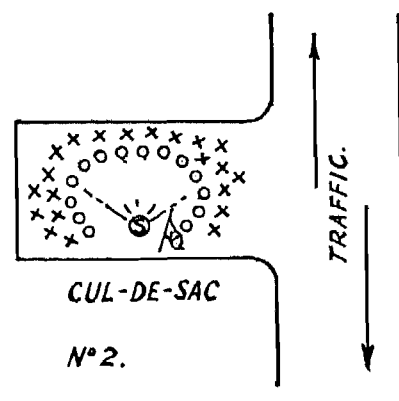
When an open-air meeting is held on an "open" site like the town park, the shopping plaza or mall or other space, and when people spread themselves out into little groups wide apart in all directions, before and behind the speaker, amplifying equipment is a necessity.

It gives the following advantage: it can aid articulation so that the message can be heard more clearly (but not necessarily more loudly); the various tones of the voice, so helpful to effective speaking, can all be employed; the female voice can be used without losing its femininity; the speaker can be heard, even from behind; the voice becomes neither tired nor tiring.

The misuse of such equipment arises when people get the idea that it is for power rather than penetration. With them the idea seems to be that thus equipped they

can make more noise than all the din around them. But any conception of force other than that of the Holy Spirit (who manifests Himself in gentleness) is out of harmony with the gospel. Strident tones compelling attention are not to be associated with the wooing voice of God.

We are not to appear as a hukster shouting his wares. We are advo-



cates pleading for a verdict. Properly used, the amplifier can whisper our words into fifty ears as gently as if we were speaking intimately into one. When it is improperly used we repel, irritate and cause complaints to be sent to the Mayor.

Meetings without P.A. Equipment

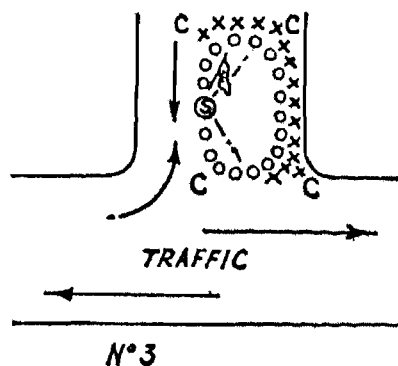
WITHOUT such aids, the ideal street stand (as opposed to neighbourhood stands directed to people in their homes) is in a confined, traffic-free space just off a main road with a high wall to act as a sounding board.

Never attempt to shout across traffic (as in diagram 1). The only effective distance for the unaided voice to reach under such conditions is the width of a narrow road. Instead of dissipating the sound of the speaking and singing on to the noisy main road, or causing discomfort by shouting over the heads of people who might be disposed to stand near to listen, it is better to aim at getting a tightly packed congregation lined along the opposite pavement with their backs to the high wall (diagram 2).

If a convenient cul-de-sac can-

OPEN-AIR MEETINGS

Fourth in a series of ten articles on vital aspects of The Salvation Army's oldest method of evangelism.



not be secured as a just-off-the-main-road stand we must make do with a side-street where we will cause the minimum obstruction. Two or three Salvationists should be detailed to keep the road and pavement clear when vehicles or people wish to pass. They should be asked to do this with the least possible distraction to our business. For this reason, too, volunteer "assistant" traffic regulators should be discouraged. Let the man do his job and let the other comrades keep to theirs.

In every case a portable platform is an advantage, especially where people of short stature are expected to speak over the heads of tall bandsmen. The platform should be at the "back" of the ring on the traffic side so that the supporting Salvationists form a "front row" for the "congregation" (diagram 3).

It will be seen that such a stand, though advantageous from the speaking and listening point of view, does not give room for large forces. The obvious answer is to split up into smaller groups; but so hide-bound are many Salvationists to convention, so used to battling in bunches, that such a suggestion is too unpopular always to be successful.

For large groups who have to put

up with traffic disturbance to reach the crowds, the forecourt before a large public building is the best site. Here again the advantages of such a position are thrown away if we try to shout across a noisy street (diagram 4) when, maybe, by turning inwards we could have our congregation unimpeded before us. Just by a change of position we can turn an "open" site into a partly "closed" one by using the public building as a sounding board. If there are steps for part of the congregation to stand on, this is even better (diagram 5).

In open-air meetings in crowded, noisy thoroughfares it is axiomatic that the most good is done by giving opportunity for people to come near to listen. This is the "good ground". Unplanned and indiscriminate broadcasting means that much effort and many words are thrown uselessly away.

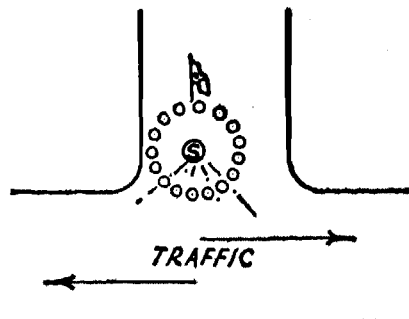
A TESTIMONY

"THE greater part of my life has been spent in drunkenness and sin, and in 1960 I came west to Regina, hoping that I could change my ways in a new environment, but it didn't help, and instead I only grew worse.

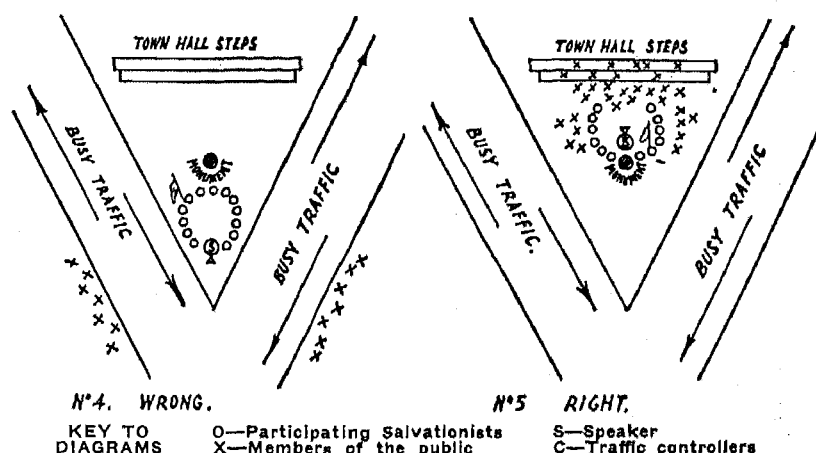
One Thursday night just over a year ago I attended a gospel meeting at The Salvation Army's Men's Social Service Centre and gave myself to Christ. Feeling the need for further help, I asked for admission to the rehabilitation unit. After a short while in the unit I was given the opportunity of employment as truck helper, which job I still hold.

With the help of God, I have never looked back, and since the day I accepted Christ as my Saviour I have never had another drink. "What a wonderful change in my life has been wrought, since Jesus came into my heart."

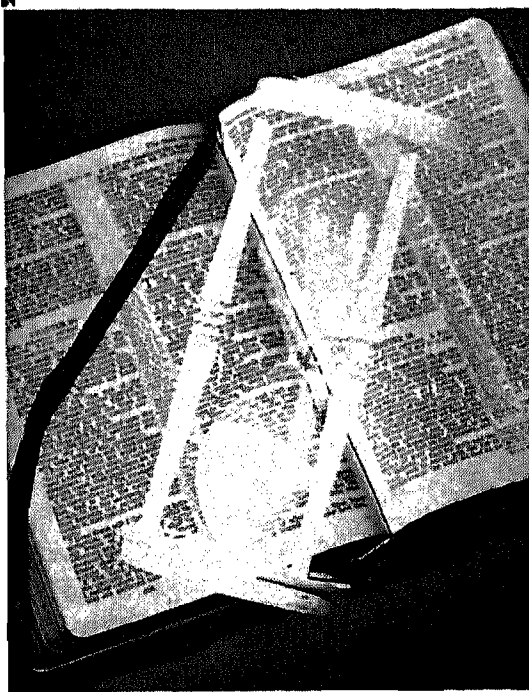
—BILL McNALLY



NEXT WEEK
Deployment of Forces



BIBLE SCHOOL



The Marks of the one true Church

FASCINATING as is every chapter in this great Epistle, we must now limit our study to the amazing Ode to Love in chapter 13 and the detailed description of the Resurrection in chapter 15. The one sets forth the essential character of the Christian and the other, his fundamental faith.

The chapter on love is rich in rhythmic beauty, and is universally regarded as one of the greatest passages in all literature.

It is preceded by a discussion on such spiritual gifts as preaching, teaching, healing, speaking in tongues, and so on. Paul places these gifts in the order ordained by God (12:28), then says that, whereas they are comparable, there is a way which is incomparable, the way of love. Some gifts are greater than others, but love is greater than them all.

Paul's superlative Ode to Love is, at the same time, a full-length portrait of the true Christian. It is in three parts: the **preeminence**, the **prerogatives** and the **permanence** of love.

1. The preeminence of love (portrayed in a brilliant life wherein love is absent, 1-3):

Using the first person singular, Paul describes a man with three outstanding characteristics: fine speech and great linguistic accomplishment, superlative intelligence, and supreme sacrifice and consuming zeal.

Note this man has seven gifts to perfection: *speech*, the whole range of language; *prophecy*, the whole range of eternity; *mystery*, the whole range of the unknown; *knowledge*, the whole range of truth; *faith*, the whole range of miracle; *almsgiving*, the whole range of generosity; and *martyrdom*, the whole range of devotion. Yet, without love, the inner man, despite his gifts, is without the divine nature. Love, the very nature of God, is indispensable to Christianity!

2. The prerogatives of love (portrayed in a life transformed by the indwelling spirit of love, 4-7):

Set forth in pairs are the characteristics of love in self-sacrificial pursuit of the positive good of others:

Love is patient and kind. Patience refuses to take revenge against an enemy, kindness seeks his highest good.

Love envieth not, vaunteth not itself. It is

never jealous of others and never boastful of itself.

Love is not puffed up, doth not behave itself unseemly. Love is never arrogant and never rude.

Love is not easily provoked, thinketh no evil. That is, it is never irritable nor resentful, shows no temper and no malice.

Love rejoiceth not in iniquity but rejoiceth in the truth. Love is never glad when others go wrong but finds its joy in goodness and truth.

Love beareth all things, believeth all things. It bears the worst because it believes the best.

Love hopeth all things, endureth all things. Love endures to the end because it hopes to the end.

Seven is the number of perfection. These characteristics, twice seven in number, were personified in Christ. They are also the fruit of the Spirit of Christ in the heart of the believer.

3. The permanence of love (8-13):

Note the striking contrast with what is transient: prophecies fail; tongues cease; knowledge vanishes away. All three are excellent, but they fail to affect the basic nature of the believer.

Faith endures because it signifies *dependence*. Hope endures because it signifies a *lack*. Love also endures, but it is because it signifies *fulfilment*, the achievement of all the purposes of the Cross.

Understanding The New Testament (13)

O that every Christian, looking into this inspired chapter, could behold a self-portrait! How much more effective would be the witness of the Church!

We now turn to the basic doctrine of the Christian church, the resurrection of Jesus Christ, as set forth in chapter 15.

Paul was faced with the fact that some of his Gentile converts, while finding it easy to believe in the immortality of the soul, found it hard to believe in the resurrection of the body.

It is because so many sincere Christians in our day likewise find it hard to believe in the literal bodily resurrection of Christ that this great treatise in the subject is worthy of careful consideration. Here is a summary of the most complete and most logical statement on the subject to be found in or out of the Bible:

1. The resurrection of Christ is attested undeniable fact (15:1-11): It provides the saving element in the gospel (1-2), it is the fulfilment of Old Testament prophecy (3-4), hundreds of eyewitnesses testify to its truth (5-7) and so does Paul's own transformation (8-11).

2. Denial of the possibility of resurrection involves a chain of seven implications, all of which are contrary to truth (12-19).

If there is no resurrection, Christ is not risen, therefore preaching is meaningless, therefore faith has no foundation, therefore preachers are

A Series of Studies

By Commissioner Robert Hoggard

false witnesses, therefore believers are still dead in their sins, therefore the dead in Christ are perished, therefore, without hope beyond the grave, we are of all men most miserable.

3. The resurrection of Christ guarantees the resurrection of the believer (20-34).

Believers are the harvest of which Christ is the first-fruits. For as we inherit death from Adam, so we inherit life from Christ. Resurrection is symbolized in baptism, inspires suffering for Christ and encourages high morality.

4. How are the dead raised and in what kind of body will those who are raised appear? (35-50):

According to the vegetable kingdom, that raised differs from that sown. According to the animal kingdom, there are four very different natures. According to the celestial kingdom, there are differing spheres of glory.

The underlying principle applies to the Resurrection. The new body will be imperishable (42), glorious (43), powerful (43) and spiritual (44). The spiritual aspect is defined (45-50).

5. The Resurrection will end the thralldom of death (51-58):

Sin, which is the sting of death, has been carried away in the Atonement. So instead of death swallowing up the believer, death will itself be swallowed up. The grave is transformed from a terminal to a transport to glory! And the final victory is the gateway to heavenly rewards beyond our highest expectations (58).

(This series concludes next week.)

TWO-WAY PRAYER

MOST people practise some form of prayer. The majority pray only when they are in definite need. Their prayers, therefore, are in the nature of petitions. All prayer begins in this way. It is the infant cry, "Father, give me". But God does not want us to remain spiritual infants. Therefore prayer ought to extend its range and its quality. Praise and thanksgiving soon begin to find a place in the prayers of anyone who takes prayer seriously. We must go on in the practice of prayer till we get to the stage of real communion with God. This means not merely talking to God, but also listening to Him.

Everyone can cultivate this "two-way prayer". At first, when we listen to God, we are not aware of any message being given. Indeed, we find most of the messages come through the day. This is as it should be. But if we persist with "the listening heart," we shall be surprised at the messages God puts into our minds. There are difficulties, of course, but patient practice in listening for God will be rewarded by a growing sensitiveness to His voice. We shall discover that God has things to say to us that no one else dare say. When we hold our lives quietly before God, we find a searchlight turned upon our hearts. Prayer is fellowship. We talk to God, and God talks to us. Do we always give God a chance to speak to us? His words are spirit, and they are life.

THE TEMPTING LURE

"The affinities of a man after temptation prove whether he has yielded or not", says Colonel George B. Smith in this forthright article, which places the second temptation of Jesus on the mountain in a modern context.

THE word "again" is important here, because the devil never gives up. Even when he is defeated he retires only to return again and again. Satan is called Beelzebub—"the lord of flies"—because after the manner of a fly, after being waved away he persistently returns to disturb. Luther said that "Jesus had to fight to keep Satan at bay". There is no discharge or retirement in our war with evil!

After pretending to be in sympathy with our Lord's hunger, and feigning help by suggesting a quick way to success, Satan now appears in his true character as "the prince of this world". A prince will not bargain, so he goes straight to the point; he offers all his kingdoms for one gesture of homage from Christ.

Fatal submission

It was but "one pinch of incense to Caesar" that the early Christians were asked to give as an acknowledgment of the devil's rule. But one submission to satanic authority, and all is lost! It was James, the brother of Jesus, who wrote, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

It is true that we are judged not by the hundred times we conquer temptation, but by the once we yield.

Satan caused our Lord to see in a vision all the kingdoms of the world, and all in a moment of time so that their worthlessness could not be examined. Here was an admission that the world was under the sway of evil. In Italy there was a pagan Emperor; in Caesarea there was Pilate the vacillator; in Galilee there was Herod, "that fox"; in Jerusalem, the priests and scribes, who were to crucify Jesus. Everywhere unholy men ruled; unholy means prevailed. The devil said, in effect: "See what succeeds. By their methods You can win Your kingdom. You want the world, what matter the means so long as the end is achieved?"

This is seductive reasoning. As in the first temptation, Satan insinuates that God is a poor provider, offering only starvation for faithful service. Only the wicked prosper, the reward of the righteous in this world being only hunger and poverty: "Right for ever on the scaffold, wrong for ever on the throne." But this is a cunning lie. In a time of national emergency Winston Churchill offered "sweat, blood and tears" to a nation, but it led men to "their finest hour". True possession lies not in the material but the spiritual elements in life. Real power is centred there!

Jesus would win the world on God's terms; good ends do not justify bad means. The devil says, "Accept me as overlord, and I shall put no obstacle in the way of the spread of your kingdom; more than that, I shall show you how to win the whole world. Reject the way I offer you and only a few people will respond to you; the rest of humanity will crucify you."

"Fall down and worship my way of looking at things," says the evil one, "and I will withdraw while the world is yours. Tolerate my standards, come to terms with necessary evils, and the kingdoms are yours."

Herein lies the essence of the temptation. But you cannot come to terms with a mutiny. "Sin is the raised hand, the clenched fist; a blow in the face of God." Evil is one thing with which Jesus cannot compromise. His Cross is the great offensive!

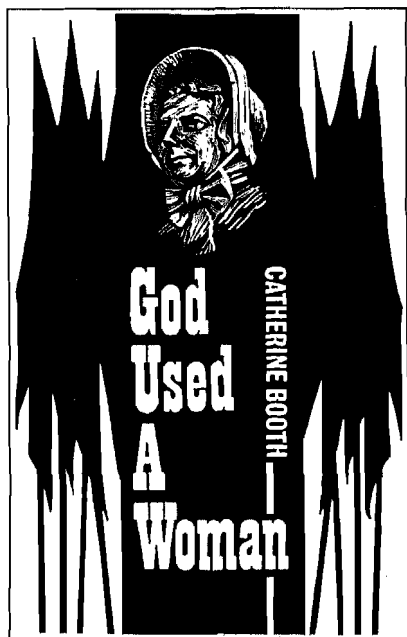
When Jesus steadfastly set His face toward Jerusalem to die for the whole world, He accepted His vocation to go all the way to Calvary to win the world on God's terms. So here, with those days in prospect, He repulses the devil, and for the first time speaks in the language of His own authority: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Jesus, sure of Himself, and strengthened by triumph in temptation, says: "I will obtain My kingdom, but not by paying homage to you; they shall be mine by evicting you."

The devil wanted to defeat Cal-



"Again, the devil taketh Him up into an exceeding high mountain and sheweth Him all the kingdoms of the world, and the glory of them . . . All these things will I give Thee, if Thou wilt fall down and worship me" (Matthew 4:8, 9).

Salvation Army literature—and the world



THE world is a very large place and it literally teems with vast numbers of newly literate people who have a consuming desire for reading material. To meet this need tons of brightly coloured and attractive books, available at below cost prices, are being shipped from countries which embrace an anti-Christian philosophy. Thus the minds of many of these people in under-developed countries are filled with near-truths which distort and destroy.

The Salvation Army is aware that it is not enough merely to educate these people; reading materials must be provided and made available at prices which put them within the reach of very poor people. The Missionary Literature Section at International Headquarters was formed to do this work.

From time to time, as funds and personnel allow, this department issues new publications for use in missionary countries. The first of two recent books is GUIDE FOR TODAY, which is a second volume of daily Bible readings. This book, written along the lines of "The Soldiers' Armoury", is designed to lead newly literate people into an awareness of the relevance of the Christian faith to everyday life. A Scripture portion, brief exposition and prayer are couched in basic language.

The second publication is GOD USED A WOMAN, the cover of which is reproduced at the left, and tells in simple language the story of the Army mother, Catherine Booth. It was written by Mrs. Captain Joan Metcalf, who served with her husband in India and is now stationed at the International Training College, London.

vary. Those who argue that the death of Jesus Christ was not sufficient for the redemption of mankind, put Christ at a lower valuation than did the devil, who would have given everything to prevent Christ dying on the Cross.

Satan knew that Calvary would mean the exposure of sin and the disclosure of God's love. It would mean the beginning of the end of the devil's rule.

To be offered a temporal kingdom and be crucified for a spiritual one is the crucial fact of Christ's triumph in the wilderness. Christianity recognizes that man is a spiritual being. Christ reverses the order of our values from bread, trust, worship to worship, trust, bread. The divine plan puts material things last. Man conquers the world when he is master of himself. "Lord, make us masters of ourselves so that we may be servants of others," is our prayer.

"Angels came and ministered unto Him," say the Scriptures. It was a sign of victory. If our Lord had failed, the angels would have had no affinity with Him.

The affinities of a man after temptation prove whether he has yielded or not.



Home league leaders, women corps officers and those charged with divisional responsibility converged on the Northern Arm Camp in central Newfoundland for the annual camp-conference. In the centre of the second row are the Provincial Home League Secretary, Mrs. Colonel Wm. Ross and the divisional secretaries, Mrs. Major Arthur Pike, Mrs. Brigadier Abram Pritchett and Mrs. Brigadier Charles Hickman.

VALUABLE HOME LEAGUE CONFERENCE CONVENED

Newfoundland Leaders Assemble at Northern Arm Camp

WOMEN corps officers, home league locals and group leaders from communities across Newfoundland, met at Northern Arm for their third annual camp-conference.

Each morning "the family altar" was conducted by one of the divisional home league secretaries, assisted by her delegates. *The Soldier's Armoury* a copy of which had been placed in each delegate's kit, was used. The inspiration of these moments with the Master will long be remembered.

The camp theme was "The highway begins here". Mrs. Colonel Wm. Ross (Provincial Home League Secretary) emphasized the highway of Christian living begins in the individual heart spreading to the home, the community, the nation and the world, like ever widening ripples of influence. The first day was brought to a close with missionary musings when pictures, slides, tape recordings and letters from Canadian missionary officers were

shared. A paper was read by Mrs. Captain R. Stratton of Hare Bay, where the home league has "adopted" a child in Joytown for crippled children (Kenya). A newly commissioned Lieutenant told of her search for God, and having found Him, she is now preparing herself for service on the mission field.

Each day covered a variety of

subjects, including visual workshops. There were discussion periods on "Bible study and prayer groups in the home league", "Problems and solutions" and "Bring in the brides".

A paper was read by Zelda Woodworth, a "J.M." member of the home league. Zelda belongs to the first "Junior miss" home league formed in Newfoundland at Pt.

League of mercy members of the Kingston Corps, Ont., visited thirteen private homes in connection with Shut-in's Sunday, delivering roses to those thus confined. The ladies performing this much-appreciated service, armed with their roses, are, from left to right, Mrs. K. Hawkes, League of Mercy Secretary Mrs. D. Wooley and Mrs. M. Payne.



NOTES IN PASSING

MRS. Commissioner Clarence Wiseman would express, on behalf of her family and herself, sincere appreciation for all the messages of sympathy and assurance of prayers received at the time of the passing of her sister, Mrs. W. Dawson.

Major Doris Wight, a Canadian missionary officer, may now be reached at:

Nurses' Residence,
Queen Victoria Hospital,
Milner Park, Johannesburg,
South Africa.

Brigadier and Mrs. Gerald Young and their family are returning to Canada for homeland furlough following service in South Africa. The two eldest children were to have arrived August 26th, while the remainder of the family are due October 6th. They may be reached c/o Miss L. Emberson, 1419 Prince of Wales Ave., Saskatoon, Sask.

Plans are in hand for a reunion of the "Conquerors" Session, 1925-26, in Toronto, during Thanksgiving weekend. Members who have not received personal notification, please write for details to Brigadier G. Bloss, 471 Jarvis Street, Toronto 5.

Treasurer Wm. Campbell and his daughter, of the Mount Dennis Corps, Toronto, would express appreciation for messages of sympathy received during their time of bereavement at the recent passing of Mrs. Campbell.

Salvationists generally and those involved in Sunday school work in particular are reminded of the first National Christian Education Convention to be held at People's Church, Sheppard Ave. E., Toronto, September 28th to the 30th. Over 100 workshops on a variety of subjects are planned, outstanding speakers will be in attendance and it promises to be a most worthwhile effort. Salvation Army officials are giving whole-hearted support to the convention and workers are urged to register through their Y.P.S.M. or corps officer.

the camp auditorium a sacred spot as all felt the majesty and nearness of God. The camp-conference came to a close with the singing of:

*Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of Thee!
Heaven and earth are praising Thee!
O Lord most high!*

Africa Needs Good Books

(Continued from page 2)

Congolese training conference. Pastors who had been trained at that time gave a series of evening lectures to their congregation and showed a film-strip. On the Saturday the church members began a campaign of selling Scriptures from door to door throughout the commune. A basic stock of Scriptures is ordered so that church members can continue this kind of work. Other churches will launch similar campaigns in the near future.

WOMEN play an important role in small trading in Ghana. They control much of the business in the markets and street stalls. It is not for nothing that a type of public transport is called in pidgin English "mammy wagons".

Many of these women are devoted Christians, playing an active part in the life of the church. The Bible Society in Ghana has an arrangement with 40 of these women, who spend one afternoon a week distributing the word of God in the streets of Accra. Many of their sales are made at the bus and track stations. So among the baskets of yams

and soap carried high above the crowds on the women's heads, you'll find a pile of Bibles.

From another country of Africa comes the news that twelve copies of Scripture volumes in Braille, in Shona and English, were presented jointly by the Rhodesia Bible Society and the Women's World Day of Prayer to a blind children's institute this spring. It is now planned to supply other schools and institutions with the Scriptures in Braille, and in languages other than English.

All available stocks of Luganda Bibles were recently requested to be sent urgently to Kampala, Uganda. They were used in a three-month campaign of Bible distribution launched by the Church of Uganda.

With acknowledgments to "The Bible Today"

Leamington Corps. She told how her group came into being, how they conduct their meetings and that every fifth week they conduct the home league meeting at the corps (acting as hostesses in preparing and serving lunch).

Keen interest was shown in the handicrafts taught, the idea table, the log books and the trade stall. Table decorations were a feature of each day, when one of the divisions provided table centres.

On the final evening the presentation of "The old village choir" very effectively portrayed the possibility of becoming a "drop out" from effective Christian service and discipleship. It also showed the way back to God.

The Provincial Home League Secretary conducted the final worship meeting. The Holy Spirit made

RIGHT: Members of the Hamilton Citadel, Bermuda, Home League are seen with the Divisional Home League Secretary, Mrs. Brigadier Ernest Parr and the wife of the former Commanding Officer, Mrs. Major Fred Brightwell. Fourteen new members were added to the roll during a twelve-month period, two members becoming senior soldiers of the corps. In practical service the group aided many corps sections besides providing necessary equipment for the corps kitchen.



The Challenge of Literacy

WHEN the enlightened Emperor Meiji cut the strings of power from the powerful war lords, he found that Japan was something of a Rip van Winkle among the industrialized nations of the world. He saw that the key to rapid development was education. Consequently he issued his famous Rescript on Education, an order that was immediately augmented with the establishment of centres of learning. With complete literacy there was obviously an advantage for the missionary who could use the printed word to good effect, knowing that all the people could read the gospel, even though they did not accept it at once.

A fierce battle

In modern Japan the competition for education grows fiercer every year and has become one of the problems for The Salvation Army. School is a six-day activity, and makes claims upon the time of the young person far beyond the regular school curriculum. A ten-year-old girl, who had been a regular at-

tender at one of the corps in the city of Tokyo, suddenly stopped coming. Upon inquiry the corps officer found that she had to use Sunday for study. Unfortunately this is not an isolated instance. When sports days are held—always on Sunday—the officer can cancel his Sunday school meeting for the day. This does not mean that parents and children have only slight respect for the importance of Sunday school, but shows that they are inevitably bound to follow the school pattern. In addition, no religious education is allowed in school, but only at the church, temple, or Salvation Army hall, and most children in our Sunday schools come from non-Christian homes.

To help with the corps cadet programme, which is being carried through adequately, we are faced with the task of translating and printing the *Corps Cadet Handbook* and book of the month, and with the problems of the Japanese language this is by no means a light burden.

The standard of teaching in company meetings continues to improve.

by Captain William Banks, T.Y.S., Japan



In Japan during "Youth for Christ Year" campaigns were carried out in schools, colleges, halls and in the open air. Singing company members are seen in this picture rehearsing for a television programme with the programme's "star".

The *International Company Orders* is used effectively, and plans have been laid to translate the *Manual of Bible Teaching* for next year.

Audio-visual aids are being used more and more, both in company meetings and weeknight meetings. An audio-visual aid library has been set up in the youth department at territorial headquarters through the sponsorship of the home leagues, who adopted this as a special project. A *Primary Worksheet* is also produced and it is hoped to publish the *Primary Manual* in some form at an early date.

In order to link up the youth of the territory a monthly magazine was launched during 1966, *Youth Year*. This is a twelve-page pamphlet dealing with matters pertinent to youth and enables us to give news and topics of an international nature, so necessary for an island country like Japan. It also gives young people an opportunity to express themselves in print.

Against all that has been achieved it must be realized that The Salvation Army as such was dissolved during the Pacific War, since which our work among young people has been recommenced without any nucleus. This rebuilding started in 1946, and during the first years encouraging results were seen. Although this improvement has not been maintained, a solid work has been done and improved upon.

The literate youth of Japan present a tremendous challenge, and they are worthy of the best that we can give. There are many university students at present active in corps work, and some of these show real potential for leadership in a land which is only 0.7 per cent Christian and where temptations to seek an easier way are alluring.

of change since the day God told Adam to subdue the earth and fill it with his offspring. The Christian should be a man ready to seize every tool that comes to hand and to use it for the glory of God.

The tools of communication lie everywhere before us: computers, information systems, understanding of people. In the area of literature we have libraries full of secular books that demonstrate how a meaningful message is transmitted.

Never has technology offered so much to so many so fast. Let's give literature its full dimension for a viable and dynamic Church!



Hello Tomorrow!

This article by Ed. Dayton urges that Christians give more priority to literature evangelism. In thinking of International Literacy Day, September 8th, Salvationists should determine to give attention to this important task.

JIM Coles is not a world traveller. He makes only an occasional trip to another city. But when he does, he confidently dials his favourite airline with every expectancy that in a matter of two minutes he will be told what flights are available and that his reservation is confirmed. Jim may not fully understand the \$2,000,000 computer that keeps track of all the flights, seats, and passengers of the airline, but he has come to expect such performance as routine.

Two nights a month Jim attends committee meetings at his local church. He usually chairs one meeting, the one concerned with trying to involve more of the church members in the programmes of the church. It's a frustrating time. No one seems to know who the non-workers are, what they are doing or where they are hiding. Without thinking too much about it, Jim has also come to expect this level of performance for this situation.

Jim Coles is living in two worlds. He is demonstrating the human be-

ing's amazing ability to play the role expected of him. The "world" is something that is moving, dynamic, changing, adventuresome. The "church" is something that is standing still, static, unchanging and conservative. Jim is living in a generation that has produced so many new jobs that 40 per cent of them didn't exist when he was born. He daily uses tools of transportation, communication and commerce that were not available when he was a boy. And yet on Sunday morning the only difference he might find in his boyhood church is the microphone on the pulpit and the clothes worn by the congregation.

Like many men, Jim accepts this dichotomy. Though he is sometimes bothered by the fact that the big action is taking place in the world and not in the Church. The issues of crime prevention and contamination of air and water seem much closer at hand than the questions of man's spiritual condition. But again he accepts this as the way things are.

This is not a new situation. Since

Jesus Christ left His Church in the world as His witness, we have time and time again attempted to abandon that responsibility by fleeing from the world to some form of monasticism. The frightening thing is the rate at which it is happening today. Man's knowledge is expanding at a rate of five to ten times faster than the population explosion.

It is an accepted fact that today's technologist must be continually building his education. He thinks nothing of spending 100 hours a year in the classroom. But how many Christians spend twenty classroom hours a year relating the Bible and the world in which they live?

Society demands maximum utilization of every foot of floor space it builds. How many hours per square foot do we get from our North American church buildings which are going up at the rate of \$1,000,000,000 per year?

In fifteen to twenty years our television sets will be converted to programmed teaching stations and push-button information centres connected to the major libraries of the country. Will we still be limited to one half hour a week of flannel-graph, flash cards, or slides?

The number of new books multiplying space at the paperback stores, airline terminals and news counters reaches new heights in sales and new lows in breadth of content. What teenager knows the name of a novelist who is successfully interpreting the message of Christ?

We are told that the high school graduate of 1990 will be a genius by today's measurement. Will he find any link to reality as we try to tell him of God's love for him in Jesus Christ? In a society in which the potential for "Big Brother" to watch everyone electronically will reduce our privacy to near zero, will he find his security in Jesus Christ?

Will the Church as we know it today survive this Computer Age? Hopefully not. Of all men the Christian should be most open to change. The world has been in the process



WE THINK families should be the ones to be served often the most glamorous desserts, the best main dishes, and the top favourite dishes of each member of the family. In other words, there's nothing like a wonderful family, and we feel sure that most homemakers agree that they deserve nothing but the best.

So—let's consider glamorous desserts! And don't be fearful that these must be long, involved recipes. Just remember that often the simplest of desserts is the best!

A cake is always a welcome dessert, especially when it is as handsome as this

one—rich chocolate marble cake baked in a tube pan; then frosted with a quick chocolaty glaze made with the new no-melt unsweetened chocolate flavour product for baking.

The exciting thing about this cake is that the chocolate mixture used for the marbling is a recipe by itself—a basic chocolate mix that you can store in the refrigerator for instant use. It may be used to make frostings, cookies, pies, all-chocolate cakes. It's such a good idea that we think you will want to do some experimenting with it to give chocolate flavour to some of your pet recipes!

THIS PASSING MOMENT

by Colonel Bramwell Tripp

AN elderly man who was asked for his favourite Bible verse came up with an unusual choice. He said his favourite portion was this: "And it came to pass." You have read these words often. For example, Luke uses this phrase five times in one chapter to introduce new incidents in the life of Jesus. But you probably never saw that phrase as this man did. To him it meant that everything comes and then goes, that all that happens has a brief span of life. Whatever it is, it comes to pass on.

There is a truth here from which we could all profit. Your present experience is a part of life's moving stream. It was borne out of the past by the flow of time. It will be within the range of your vision and action briefly, and then it will be carried on and beyond by the current of life. "It came to pass."

The truth about the present is this: it will soon be the past. Whether today pleases or pains, it will become yesterday. Therefore we should not make too much of it, neither desiring it nor disliking it too much. It should be accepted for what it is: a part of the total pattern of the tapestry of life. Whether its colours be bright or dark, it is not the whole picture, but only an episode.

For example, we should not let a pleasant circumstance so charm us that we are surprised and hurt when it, too, becomes part of yesterday. That which pleases is but for a moment. Enjoy it, but realize that it will pass.

It is unwise to make too much of any experience. The German poet and dramatist Goethe had true insight when he had Mephistopheles encourage Faust to live for the present moment. If the devil could show Faust one occasion so rich in pleasure that he would want that experience to remain, then the soul of Faust would belong to the devil. To so desire the present as to want only its continuance is to despise

tomorrow's possibilities. This could fix life at a very immature level. Such satisfaction with things as they are would kill spiritual aspiration.

The truth is, of course, that however satisfying today may be, however much we may want it to remain, it, too, must pass. We delude ourselves to think otherwise.

"And it came to pass." This knowledge will enable a man to brave the worst and to endure any ache and agony. The time for relief and release will come. No situation is permanent. We should not be over-whelmed by the distasteful, for it, too, will pass. Or more correctly, we pass on to other experiences.

You are familiar with this line of the Twenty-Third Psalm: "Yea, though I walk through the valley . . ." Read it again, and this time put the emphasis on the word "through". The valley, whether a darksome passage in life or the final awesomeness of death, is something to go through. You do not stay there. And with your hand in God's you go through it with Him and say with relief and reliance, "I will fear no evil; for Thou art with me."

So, the next time you face a difficult circumstance or even a fearful journey into an unknown darkness, say to yourself, "That reminds me; I am not walking into but through. And, blessed comfort, God is with me."

And so, of all experiences it can correctly be said, "It came to pass." Let us treat today as part of the providence of God. If it is enjoyable, thank God for it, and make the most and best of it. But don't clutch it too tightly or desire it too eagerly. If today is painful, endure it with courage and patience. Don't let it overwhelm you. For whether delightful or distasteful, it, too, will pass. Rather, put your trust and hope in the only Unchangeable. "The eternal God is thy refuge, and underneath are the everlasting arms."

- THE HOME PAGE -

Desserts Add Party Touch

MARBLE TUBE CAKE

- 2 cups sifted cake flour
- 2 1/2 teaspoons double-acting baking powder
- 1/2 teaspoon salt
- 3/4 cup margarine
- 1 cup sugar
- 4 egg yolks, slightly beaten
- 1/2 cup milk
- 1 tablespoon vanilla
- 4 egg whites, stiffly beaten
- 1/2 cup basic chocolate mix

Sift flour with baking powder and salt. Cream margarine; gradually add sugar, creaming well after each addition until light and fluffy. Add egg yolks, two at a time, beating well after each addition. Combine milk and vanilla. Alternately add flour mixture and milk to creamed mixture, beating after each addition just until smooth. (Do not overbeat.) Fold in beaten egg whites.

Measure two cups of the batter and add the basic chocolate mix. Spoon remaining plain batter into a greased and floured 9-inch tube pan. Spoon chocolate batter over plain batter. (Do not stir.) Bake at 325° for about one hour and fifteen minutes, or until cake has pulled away from sides of pan and top springs back when touched. Cool; remove from pan. Cover with chocolate frosting.

BASIC CHOCOLATE MIX

- 1/2 cup butter or margarine
- 5 packets unsweetened chocolate flavour product for baking
- 3 cups sifted confectioners' sugar
- 1 1/2 cups (14-1/2-oz. can) evaporated milk
- 1 1/4 teaspoons vanilla

Melt butter in saucepan. Remove from heat; blend in unsweetened chocolate flavour product for baking. Add sugar alternately with milk, blending well after each addition. Place over medium heat and bring to a boil, stirring constantly. Then cook and stir about three minutes, or until mixture becomes thick and creamy. Remove from heat and stir in vanilla. Store in refrigerator until ready to use. Soften over hot water. Makes three cups.

EASY CHOCOLATE FROSTING

- 3/4 cup butter
- Pinch of salt
- 1 1/2 cups unsifted confectioners' sugar
- 4 egg yolks
- 3 packets unsweetened chocolate flavour product for baking

Cream butter and salt until softened. Gradually add sugar, beating well after each addition. Add egg yolks, one at a time, beating well after each addition. Add unsweetened product for chocolate baking and blend well. Makes about two cups frosting.



Might as well chew on this badminton racquet until lunch is ready thinks fifteen-month-old Darlene Hadley, youngest child of Envoy and Mrs. John Hadley of Timmins, Ont. The youngster was among the many children who enjoyed a Salvation Army picnic at Kettle Lake Park recently.

Why Does The Bride Stand On The Left?

SOME children are forced to use their right hand though they were born left-handed.

The Welsh socialist, Nye Bevan, stuttered, it has been said, because a schoolmaster rapped his fingers every time he found the boy writing with his left hand. (As speech and movement are controlled from the same area of the brain some doctors believe that undue forcing of right-handedness upon a left-handed person can cause a speech impediment.)

Even if your speech is normal, left-handedness can be quite a bother: the word for it is sinistral, same root as sinister! In history and literature the left hand has a second-rate, dubious place. The bride stands to the left of the groom at the wedding, because she is only a woman and made from Adam's left rib at that—you can check that in the Bible. Even the ring the man gives her he puts on the third finger of her left hand. The implication is that woman is the weaker sex.

Car Never Used

The world belongs to the right people. Who wants to be anybody's left-hand man? When Winston Churchill gave King Ibn Saud "the finest motor car in the world" (one can guess the make), a splendid machine it was. But, alas, it had a right-hand drive. This would have meant that the King, who liked sometimes to sit in the front seat, would have then been forced to sit on the left of his chauffeur. This was intolerable to the august Middle-Eastern mind and the King never used the car.

This urge to be for being right has very high backing. The Bible says, "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore" (Psalm 16:11) or "My soul followeth hard after Thee: Thy right hand upholdeth me" (Psalm 63:8). There are dozens of such statements. In old English "left" means "weak" or "worthless" and various dictionaries give "left-handed" as meaning clumsy, wrong-sided. . . .

Anyone would think that to be left-handed is to be infirm in some way. Music teachers try to make left-handed child piano students develop their right hand as if skill comes only to the right-handed, or ambidextrous. But Cole Porter was left-handed; Harriet Cohen triumphed with a left-hand concerto by Benjamin Britten; Prokofiev

IN HISTORY
AND LIT-
ERATURE THE
LEFT HAND
HAS A
SECOND-RATE,
DUBIOUS
PLACE.

Photograph by
Miller Services, Toronto



wrote a left-hand concerto. Numerous famous pianists have been naturally left-handed.

In one way the British are all left-handed: on the road. As the old rhyme put it:

The law of the road is a paradox quite,

As you're driving your carriage along;

If you go to the left, you are sure to be right,

If you go to the right you are wrong.

But in this national left-handedness they are becoming more and more isolated. The motorists of Sweden have gone to the way of the world, to drive on the right, leaving the United Kingdom among the last countries to drive on the left. In the future they are to move over, also though it will cost them an awful lot of money.

It all adds up: the clock goes round to the right, the earth goes right round the sun and (or does it?) the bath water swirls right down the plug hole. Meanwhile everybody is striving to be somebody's right-hand man, to keep the right side of the right people, every man for himself and it's a great pity for those who get left behind—pun intended.

You will have heard of an old man in the Bible whose children were delinquent, whose wife told him to curse God and die, whose farm was destroyed, whose health gave way under the strain, and no wonder.

He was sitting on a refuse heap when a group of friends came to give him a lot of good advice, which cost nothing, and was for the most part worthless, though it reads very well as part of that great poem which is the Book of Job. The old man, who was covered with boils, didn't need advice. He knew that God wasn't dead and he knew also that God was not just "a right-hand man".

"Behold, I go forward, but He is

not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand that I cannot see Him: but He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

Any Salvationist must claim that God is on both sides; He does not play the "us" and "them" game. Even when you take it literally being left-handed is nothing to cause you to lose any sleep. Garry Sobers, Leonardo da Vinci; tennis champions Ann Jones and Rod Laver, Bobby Charlton, Peter Scott, Charles Chaplin, the Bishop of Southwark, and a host of others are all left-handed and none the worst for it.

WHAT IS THE SALVATION ARMY?

THE SALVATION ARMY is an international movement of men and women who know their sins forgiven and who are knit together in a common purpose—the proclaiming of the gospel of Christ to all men. In the words of a notable litterateur: "It seeks to make religion where there was no religion before."

Most of its officers—that is, its ministers—voluntarily engage in a life of strict self-denial. They visit the sick, pray with the dying, comfort the sorrowing and minister to the distressed. They feed the hungry, care for the homeless, save the drunkard and the erring. In short, they are "Servants of all" for Christ's sake.

The Salvation Army was founded by William and Catherine Booth in July, 1865, in the East of London. The people converted to God in the meetings—originally held in a tent—were formed into a "Christian Mission" for regular evangelistic work.

After this work had spread to many English cities, it took, in 1878, its present name and adopted a military plan of organization, with a uniform and other distinctive features. From the early

"eighties" it spread to many parts of the world so that at the death of the Founder, in 1912, it was established in fifty-nine countries and colonies, among them the following: France, Switzerland, Italy, Germany, Belgium, Sweden, Norway, Finland, Denmark, Holland, the United States of America, India, Australia, New Zealand, Canada, Japan, Korea, Indonesia, South Africa, South America and the West Indies. The openly-expressed fears of some that the movement would fail with the passing of its great Founder have proved groundless. Today it works in 70 countries and colonies, its officers proclaiming the Gospel in 146 languages.

In addition to his heavy responsibilities at International Headquarters in London, England, the General is engaged almost continuously on evangelistic campaigns, and is frequently abroad in the interest of the Army, visiting various lands in which the movement is at work. Such visits, embracing public engagements and councils with officers and other Salvationists, include conferences with his chief representatives in such countries.



Residents of The Salvation Army Eventide Home, in Niagara Falls, Ont., enjoyed a Centennial tour of the falls area courtesy the operators of the "Niagara Choo Choo", pictured above. They were picked up at and delivered right to the door of the home.

• THE CHIEF SECRETARY'S COLUMN •



Colonel
Leslie
Russell

INTERNATIONAL VISITORS to Canada who have called at the Chief Secretary's office have been Commissioner and Mrs. Herbert Mitchell (R), Commissioner and Mrs. Wm. Grottick (R), Mrs. Commissioner N. Duggins (R), Colonel and Mrs. Chris. Widdowson (R), all of London, England, and Colonel Ingrid Powell (R) from Norway. Brigadier Boniface of the I.H.Q. Property Department who is an articulated surveyor and building expert, also called.

Of particular note is the link Colonel Widdowson provides with Oxfam. The Colonel, since retirement, has served the Oxfam Organization which specializes in fund raising for famine areas of the world. This aid, channelled through the Army and other agencies, has been of vital help to tens of thousands of underprivileged poor in many missionary lands.

OUR EVANGELISTIC TEAM has been engaged in a heavy itinerary in British Columbia following their sojourn at Camp Sunrise where their activities were greatly appreciated. Major George Clarke, Territorial Evangelist, then returns east where campaigns are planned in East Toronto and Parkdale, Ottawa.

Four more places have contributed toward the mobile unit in service for these campaigns—Bridgetown, Danforth, Jackson's Point and Lunenburg. God is using our comrades in a very real way by their effective presentation of the gospel.

BIBLE CONFERENCES are gaining favour in Army circles. At Miracle Valley, B.C., Colonel G. Higgins and Major E. Read participated in exposition and teaching during the past month. Over one hundred Bible lovers shared in fellowship together during these days at the coast.

In the "Bible belt" of the deep South, Colonel and Mrs. Leslie Pindred were guests of the U.S.A. Southern Territory at their Bible Conference where the Colonel was the principal Bible speaker. Over three hundred delegates were in attendance. A former Canadian, Lieut.-Colonel Harry Ward, was the conference director.

At Jackson's Point, officers of one furlough period made use of the new chapel in the grove for daily Bible discussion. The corps cadet camp also found the chapel a suitable rendezvous for Bible study.

SUMMER CAMPS are the highlight of the year for many of our young people. At Lac L'Abigan the national music camp had an enrolment of eighty, of whom forty were from other parts of the territory including British Columbia, Alberta, New Brunswick and Nova Scotia. The Territorial Music Secretary, Brigadier Kenneth Rawlins, gave capable leadership.

Every division has seen the camp phase of youth activity to a happy conclusion. One young lad stood wistfully aside, not eligible because of age, but said: "Next year . . .", with all meaningful desire and anticipation. Next year? We set our sights on what is to be internationally

known as "Youth Year" in 1968—The Council of War at Territorial Headquarters and the youth department have plans in embryo. We shall expect developments of interest to our Canadian youth.

WELLINGTON CITADEL BAND OF NEW ZEALAND are to be heard in Canada. Visiting Great Britain in early June of 1968, this highly reputed combination, hitherto only heard in Canada on their LP recordings, are stopping en route to Europe at Vancouver and Toronto. Opportunity is being given for them to programme at both places. This is an opportunity too good to miss and they will be happily received.

FROM THE YUKON comes a generous gift in the form of a cheque for \$1,000 for food for the starving of famine areas of the world with a promise of more to follow. Our response is immediate, for at no one time of a year is there not such need. It is a travesty of our day that in the midst of advanced knowledge far beyond the realm of our forbears, there should be millions needing the essential commodity of food. But such is our world. True compassion is seen in feeding the hungry, clothing the naked which is the "inasmuch" of Christian faith and practice.

ALCOHOLISM AND DRUG ADDICTION is a world problem. The visit of Brigadier David Scott from New Zealand not only gave this officer a view of this problem in Canada, but his lucid, knowledgeable comments indicated the same need "down

OF INTERNATIONAL INTEREST

FORMER territorial leaders, Commissioner and Mrs. Edgar Grinstead, have arrived back in England following a round-the-world tour, retiring from active service on August 31st. Good wishes of Canadian Salvationists are conveyed.

Colonel James Hawkins, a former editor-in-chief in Canada, and Mrs. Hawkins have celebrated their sixtieth wedding anniversary at their home in Australia.

The General has been conducting campaigns in South America, word having been received of his warm welcome to Brazil, where he was to lead the forty-fifth anniversary congress.

under". Brigadier Scott has a diploma in social science and psychology having graduated from the Victoria University of Wellington, N.Z., and, under the Winston Churchill Memorial Award of that country, was enabled to visit North America to study this problem. It was good to receive and hear this qualified officer.

THE NATIONAL CENTENNIAL CONGRESS is rapidly coming up on the horizon. It will be a long weekend this Thanksgiving, October 5th to 9th, with special events planned by responsible groups. Local delegates need to plan well for travel and accommodation. This is by way of a reminder.

Colonel C. Knaap (R) has been attached to the special efforts department as coordinator for all congress events and arrangements. We believe for a successful series of meetings which shall honour our country in Centennial Thanksgiving and our God, who is to be exalted among us.



programme of events

Canadian



1967 CENTENNIAL CONGRESS

Led by General and Mrs. Frederick Coutts

Thursday, October 5th

8:00 p.m.

Inaugural Meeting—Convocation Hall—University of Toronto (including all officers and local officers in uniform)

Friday, October 6th

8:00 p.m.

Sounds of Salvation—Massey Hall (an Evangelistic Rally)

Saturday, October 7th

9:30 a.m.

Home League Diamond Jubilee—Royal York Hotel (by reservation)

12:00 noon

Home League Jubilee Luncheon—Royal York Hotel (by reservation)

1:30 p.m.

March of Witness

2:30 p.m.

Civic Square Celebration

3:00 p.m.

Civic Reception

7:00 p.m.

*Centennial Youth Salute—Varsity Arena

Sunday, October 8th

10:30 a.m.

Holiness Meeting—Varsity Arena

3:00 p.m.

Interdenominational Service of Thanksgiving—Varsity Arena

7:00 p.m.

Salvation Meeting—Varsity Arena

Monday, October 9th

2:30 p.m.

Women's Rally—Convocation Hall with MRS. GENERAL COUTTS

2:30 p.m.

"The Salvationists' Sounding Board" featuring THE GENERAL and ACSAL—Bramwell Booth Temple

7:30 p.m.

*Centennial Thanksgiving Festival—Varsity Arena

* Tickets available from: SPECIAL EFFORTS and MUSIC DEPARTMENT
20 Albert Street, Toronto 1, Ontario

\$1.50
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The Salvation Army Expo 67—Rendezvous October 10, 11, 1967

Billet Accommodation

BILLET

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APPLICATION

Must be received not later than 15th September. Full deposit with application.

Full breakfast for \$1.00
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OFFICIAL GAZETTE

INTERNATIONAL HEADQUARTERS—

APPOINTMENTS—

Colonel William E. Chamberlain, Territorial Commander, Central America and West Indies Territory
Colonel Henry H. Koerner, Chief Secretary, U.S.A. Western Territory

Erik Wickberg

Chief of the Staff

TERRITORIAL HEADQUARTERS—

PROMOTION—

To be Major
Captain Herbert Sharp

APPOINTMENTS—

Captain Joyce Ellery, London Children's Village, Superintendent
Captain Thelma Richardson, Toronto Children's Home, Superintendent
Captain Maxwell Ryan, Editor of The Crest

ADMITTED TO LONG SERVICE ORDER—

Major Gladys Smith

MARRIAGES—

Lieutenant Herbert Presley, out of Carleton Place, Ontario, on June 13, 1965, and now stationed at Kemptonville, Ontario, to Lieutenant Sandra Sherlock, out of Port Arthur, Ontario, on June 26, 1966, at Port Arthur, Ontario, on August 5, 1967, by Captain Gordon Kerr

Lieutenant Edward Trafford, out of Ottawa Citadel, Ontario, on June 13, 1965, and now stationed at Kamloops, British Columbia, to Lieutenant Jean Schaffenburg, out of London Citadel, Ontario, on June 21, 1964, at London Citadel, Ontario, on August 12, 1967, by Brigadier Stanley Mattison.

Clarence Wiseman

Territorial Commander

COMING EVENTS

General and Mrs. Frederick Coutts

Toronto, Thurs.-Tues., Oct. 5-10 (National Congress); Montreal, Wed., Oct. 11

Commissioner and Mrs. C. Wiseman

Windsor, Fri.-Mon., Sept. 8-11; Toronto Bramwell Booth Temple, Sat.-Sun., Sept. 16-17 (Welcome to Cadets); Danforth Citadel, Sat.-Sun., Sept. 23-24; Toronto, Thurs.-Tues., Oct. 5-10 (National Congress); Montreal, Wed., Oct. 11

Lieut.-Commissioner Gilbert Abadie

Montreal, Thurs.-Tues., Sept. 21-26

Colonel and Mrs. L. Russell

Toronto, Thurs.-Tues., Oct. 5-10 (National Congress); Montreal, Wed., Oct. 11

Mrs. Colonel Leslie Russell

North Toronto, Wed., Sept. 13

Colonel and Mrs. L. Pindred

Kitchener, Sat.-Sun., Sept. 23-24; Toronto, Thurs.-Tues., Oct. 5-10 (National Congress); Montreal, Wed., Oct. 11

Colonel Ernest Fitch: St. John's (Cadets' Welcome), Thurs., Sept. 21; Bonavista Citadel, Fri., Sept. 22; Lewisporte, Sat., Sept. 23; Gambo, Sun., Sept. 24 (a.m.); Dover, Sun., Sept. 24 (aft.); Hare Bay, Sun., Sept. 24 (p.m.)

Colonel and Mrs. George Higgins: Argyle Citadel, Sat.-Sun., Sept. 23-24

Colonel Frank Moulton: Winnipeg, Fri., Sept. 15

Colonel William Ross: Corner Brook West, Sat., Sept. 9; Corner Brook East, Sun., Sept. 10; Deer Lake, Mon., Sept. 11; St. John's, Thurs., Sept. 14; St. John's, Thurs., Sept. 21 (Cadets' Welcome); Bonavista, Fri., Sept. 22; Lewisporte, Sat., Sept. 23; Gambo, Sun., Sept. 24 (morning); Dover, Sun., Sept. 24 (afternoon); Hare Bay, Sun., Sept. 24 (evening); Gander, Mon., Sept. 25

Mrs. Colonel William Ross: Long Pond, Sun., Sept. 10; St. John's Mon., Sept. 11 (League of Mercy Day)

Lieut.-Colonel Ethel Burnell: Newfoundland and Labrador Province, Wed.-Mon., Sept. 6-11; Halifax, Tues., Sept. 12; Saint John, Wed., Sept. 13

Lieut.-Colonel and Mrs. Arthur Calvert: Mount Hamilton, Sat.-Sun., Sept. 9-10

Lieut.-Colonel and Mrs. Wilfred Hawkes: Port Hope, Sun., Sept. 10; Uxbridge, Sun., Sept. 17; Napanee, Sun., Sept. 24



Participants in the 1967 Junior Soldiers Camp in the Northern Ontario Division are shown with Captain Peter Reed, Divisional Youth Secretary (left), Captain Lloyd Eason, guest speaker, Mrs. Eason, Mrs. Reed and Miss S. Wilson, camp nurse.

Lieut.-Colonel and Mrs. Willson Pedlar: Galt Citadel, Sat.-Sun., Sept. 9-10

Lieut.-Colonel Wilfred Ratcliffe: Kamloops, Sun., Sept. 10; Port Alberni, Sun., Sept. 17; Powell River, Sat.-Sun., Sept. 23-24

Lieut.-Colonel and Mrs. J. Douglas Sharp: Peterborough Temple, Sat.-Sun., Sept. 16-17

Brigadier Wyvel Crozier: Toronto Harbour Light, Sun., Sept. 10; London South, Sat.-Sun., Sept. 30 - Oct. 1

Brigadier and Mrs. James Sloan: Halifax North, Sat.-Sun., Sept. 16-17

Major and Mrs. William Davies: Chatham, Sat.-Sun., Sept. 16-17

Colonel Alfred Dixon (R): Wychwood, Sun.-Wed., Sept. 17-20

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Nanaimo, Sat., Sept. 9; Esquimalt, Sun., Sept. 10

(a.m.); Victoria, Sun., Sept. 10 (p.m.); White Rock, Tues., Sept. 12; New Westminster, Wed., Sept. 13; South Vancouver, Thurs., Sept. 14; Grandview, Sat., Sept. 16; Mount Pleasant, Sun., Sept. 17 (a.m.); Vancouver Temple, Sun., Sept. 17 (p.m.); Chilliwack, Tues., Sept. 19; Kamloops, Wed., Sept. 20; Vernon, Thurs., Sept. 21; Penticton, Fri., Sept. 22; Kelowna, Sat., Sept. 23; Nelson, Sun., Sept. 24; Cranbrook, Mon., Sept. 25; Fernie, Tues., Sept. 26

SPIRITUAL SPECIAL

Captain William Clarke: Saskatoon Temple, Thurs.-Mon., Sept. 7-11; Meadow Lake, Tues.-Fri., Sept. 12-15; North Battleford, Sat.-Wed., Sept. 16-20; Weyburn, Thurs.-Sun., Sept. 21-24; Estevan, Mon.-Tues., Sept. 25-26; Regina Citadel, Sept. 28 - Oct. 1

HYMNSLIPS

Another addition to our previous lists of the above. We would hope that you will select a goodly number of these useful items.

THANKSGIVING

*Can a little child like me
Come ye thankful people come
Far and near the fields are teeming
Father we thank Thee for the night
Great is Thy faithfulness
Let us with a glad some mind
Now thank we all our God
Sing to the Lord of Harvest
This is my Father's world
We gather together to ask the Lord's blessing
We plough the fields and scatter
When upon life's billows*

No.

61
67
20
9
38
12
8
57
72
14
49
71

SERVICE

*Bring them in
Living for Jesus
Rescue the perishing*

28
23
28

NATIONAL

*America the beautiful
O Canada*

201
202

SCRIPTURES LIPS

*Psalms 15
Psalms 103
Psalms 121
Christmas Story — Matt: 2.
Christmas Story — Luke 2.*

Price — \$1.95 each; Three or more \$1.65 each

Dear Customer-friend:

The holiday season is now a thing of the past and everyone will be back at their posts of duty at the corps. What better way of getting a message over than by the eye-gate. We strongly recommend that consideration be given to ordering some hymnslips for your fall and winter programme. The colouring is most attractive and we are sure you will be well pleased with them.

We await your enquiries with pleasure.

A. CALVERT, Lieut.-Colonel
Trade Secretary

The Trade Department, 259 Victoria Street, Toronto 2, Ontario.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BANCARZ, Steve John. Age 45-50. Born in Melville, Sask. Separated. Worked in C.N.R. yards at Melville and Moncton, N.B. Last contact 1948—Melville. Wife's name was Edna Marie Arsenault. Daughter, Janice, now twenty-one, most anxious to contact her father. 67-282
BUCHEK, Michael John (Mike). Born March 28, 1945, in Drumheller, Alta. Last known to be in Toronto. Said to have been butcher. Mother concerned as to whereabouts. Please contact. 67-386
CARLE, Nellie. Born June 20, 1903, in Scotland. When last heard of was single. Tall. Slender. Parents, George and Nellie Carle, belonged to Salvation Army in Glasgow, Scotland. A cousin, living in Canada and without other living relatives, seeks her. 67-408

CARPENTER, Edwin. Born January 25, 1888. Was married in 1912 or 1913. Wife—Stella. Children—Stella, Edith and Horace. Left England and last heard of in 1925. Was last known to live with a J. Perks at Pointe-au-Baril, Ontario. A half-brother, William Carpenter, is most anxious to contact. 67-397

CLARKE, George Henry Samuel. Born July 7, 1880, at Welley's Bottom, Portlhead, Somerset, England. Came to Canada in 1902 and was last heard from in 1909 when his address was c/o John Steer, Mitchell's Bay, Ontario. Known to have left here in 1911. 18-830

HANSEN, Erling Holm. Born at St. Torje pr. Fakse, Denmark, on April 25, 1932. Was a farmer. Came to Canada in June, 1960. Last heard from March, 1963. Always used as his mailing address the Danish Club in Calgary. Could be in Vancouver, B.C. His parents are anxious to know of and hear from him. 66-268

HENDERSON, John Alexander. Born March 9, 1940, in Cambellton, N.B. Height 6' 1". Weight—170. Blue eyes. Light brown hair. Fair complexion. Worked for National Steel Car Co. in Hamilton, Ontario. Parents—John and Greta Henderson. Wife—Ann. Mother most concerned. Please contact us. 67-390

HONEYWILL, Thomas George. Born February 5, 1906, in Bristol, England. Married. Son—Hugh. Daughter—Lorna. Left England in 1924 and last heard from 1949. Lived and worked in Calgary, Alberta. Sister, Ivy, desires to contact. Can anyone be of help to us? 18-862

JOHNSON (or HASKETT), Penny Lea. Born October 8, 1948, in Toronto, Ontario. Marital status unknown. Was known to work as a waitress in Winnipeg, Edmonton, and Kenora, Ont. Worked in Kenora in 1963. Mother is anxious to contact her. 67-406

MURPHY, James Kenneth. Born August 28, 1940. Was a centre lathe turner. Single when last heard from. Left England in April, 1963, and was last heard from in November, 1965. Last known address was Dominion Hotel, 210 Abbott St., Vancouver, B.C. Mother seeks him. 67-400

PAGE, Geoffrey John. Born August 10, 1940, in Droitwich, England. Was a farm worker. Last known to live in Cooksville (Christmas, 1965). To Canada in 1957. Parents desire to hear of him. In June, 1964, drove truck — license number U-49182. 67-395

PARSONS, Stanley Thomas. Born April 18, 1918, in Wales. Was electrical engineer. Has a son, Stanley Robert, and one Christopher T. and a daughter Mary E. To Canada in 1950. Sister Freda (Mrs. Freda Banks) strongly desires to renew contact. 67-392

ROSS, Douglas Reginald. Born late 1890's or early 1900's in Winnipeg, Manitoba. Tall. Heavy. Last heard of between 1936-38. Parents were Alexander and Sarah Ross. A niece is most anxious to know his whereabouts. 67-192

RUTHERFORD, Thomas Brabazon. Born Bettiah Bihar on March 21, 1920, in North East India. Was married in Toronto, April 14, 1956. Has eight children. While living in England and following a job interview, phoned home January 8, 1967, to say he would be home shortly. Has not been heard of since. Is an aeronautical weights engineer. Was a lieutenant in aircraft carriers during World War 2. It is thought he may have returned to Canada. His wife in England seeks reconciliation. 67-359

STAMPER, Albert Edward (Eddie). Born January 16, 1902, in Liverpool, England. Married but later separated from wife, Gladys. Last heard from about 1931. His address then was in Montreal. His parents—William and Eliza (née Goodwin) Stamper. His sister, Mrs. Alice Ball of England would like to see him. We have her address. 67-396

VAHATALO, Arja Elisa. Born January 9, 1944, in Isojoki, Finland. Parents—Camo and Kerttu Vahatalo. Her aunt, Mrs. Sirkka Hietanen, Finland, inquires. Is anxious for news of her. To Canada in 1965. No communication since Spring of 1966. Is probably in Vancouver, B.C. 67-403

WILKINSON, William Henry. Born August 20, 1904, in Cookstown, N. Ireland. Was hospital orderly. Married Mabel Wilkinson, September 3, 1924, at Cookstown. The inquirer was their only child. Came to Canada in 1936. Was last heard from in 1959. Had his own grocery shop in Hamilton, Ontario. The daughter, Mrs. Gwendoline M. Campbell, is most anxious to renew contact. 67-377

LONELINESS AMONG THE CROWD!

PARADOXICAL as it may seem the malady of this crowded, busy world is loneliness. One can be packed tightly with others and yet be utterly alone. "I have found that no exertion of the legs can bring two minds much nearer to one another," wrote Thoreau. Only sympathy and understanding can destroy unwanted loneliness and make us "members one of another". We build walls around ourselves, either because we are shy or mistrustful of ourselves or others.

We detest our loneliness and long for friendship, but we are fearful of being misunderstood, or of making an adventure into friendship. The loneliness that is hard to bear is the falling away of comrades on whose company and sympathy one had counted. "My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off," moaned the Psalmist.

We must not confuse loneliness with solitude. The healthy soul is not afraid of solitude, it needs it. "Religion is what a man does with his solitariness." We are hermit spirits! "Moses alone shall come near the Lord"; he climbed Mount Pisgah alone to view across the Jordan the Promised Land he was never to enter.

Poets and seers see their visions when alone. A Christian must often stand as a solitary witness to the truth. There is a loneliness bound up with our vocation which is self-chosen and brings its own enrichment.

SOLITUDE MISUSED

Solitude misused or abused can bring loneliness. "She had no resources for solitude," wrote Jane Austen of one of her characters in *Persuasion*. George Bernard Shaw says of someone in his *Apple Cart* that "He died of solitude. He couldn't bear to be alone for a moment. It was death to him. He couldn't amuse himself: he had to pay oceans of money to other people to amuse him with all sorts of ghastly sports and pleasures that would have driven me into a monastery to escape from them."

To some, solitude is boredom, quietness is misery; they cannot dwell in the peaceful seclusion of their own souls. "It is one of the tests of a man to note how he endures his own company." The inward life of the soul must be cultivated, to make a man "a host to himself". We must "Be still, and know that I am God", to enrich our solitude.

"The more we are fit to be alone with ourselves the more we are fit to associate with our kind," wrote Howard Spring. "That inward eye which is the bliss of solitude," Wordsworth's famous line, is a "second sight" into the secret which dispels the sense of isolation.

Loneliness cannot be diagnosed, for it is not something we see, but feel. Like a grey fog, it cannot be grasped, localized, or classified, and yet it is found everywhere. There is a kind of loneliness which is not

peculiar to old age only; youth can be lonely, and both rich and poor know something of it.

The "hell of loneliness" is not a place, it is a spirit without boundaries. Just as Christ said that "the kingdom of heaven is within you", so it is equally true that the kingdom of hell is within you. As one Eastern poet put it, "I am myself both heaven and hell."

The sense of loneliness is a spiritual experience. It is not merely the absence of friends, it is the feeling of isolation which belongs to a state of mind. We can be in a crowd, a club, a church or a cinema, jostling with people, and yet be the loneliest person there. The ravages of loneliness are not seen in the body; they are hard to detect in those we meet in the office, factory,

street and even in the home.

Sensitive students have been known to be abjectly lonely in a crowded college; families who move to new subdivisions often complain of loneliness in contrast to the warm chumminess of the city apartment. Loneliness can become so chronic as to cause suicide.

Why is this so? *Because we are all born to love! The reason for living is loving! We want to live tomorrow because we love; we want to live for ever because someone on the "other side" is there whom we love.*

*Friends I shall see who have journeyed before
And landed safe on that beautiful shore.*

A mother was haunted for years by the cry of her daughter who,

when dying, was afraid of the loneliness, and clinging to her said, "Oh, Mummy, come with me; it's so lonely." Yet she learned in those subsequent years to fight and resist the temptation to take her own life in order to follow her daughter into the eternal world.

The first step in the cure of loneliness caused by death is to realize that One is there on the frontiers of the eternal world as our Companion and Friend. "The hour cometh, yea, is now come, that ye shall be scattered . . . and shall leave Me alone: and yet I am not alone, because the Father is with Me." God is the home and destiny of us all. He is not the God of the dead, but of the living, for all live unto Him. There is no isolation in God! God makes us lonely that we may turn to Him.

In the Garden of Gethsemane in the hour of His need, as Jesus had foretold, the disciples "all forsook Him and fled". "Ye . . . shall leave Me alone," He had said to them in the Upper Room, yet "not alone, because the Father is with Me." His was the flight of the Alone to the Alone.

Christ leads me through no darker rooms

Than He went through before.

Christians must organize the desperate situation of the lonely by offering friendship and fellowship of the highest kind and help to conquer loneliness by the expulsive power of new affections and new interests.

NEED OF FRIENDSHIP

Said a youth: "To go with others, and do daring things, does something for you. It takes you out of yourself." Youth is in urgent need of friendship, new ideas and new interests; we must help them to find a new way of life.

A frustrated girl riding on a bus with her lover said peevishly: "I feel blue; nobody loves me and my hands are cold." The unromantic youth replied caustically, "You shouldn't talk like that. God loves you, I love you, and you can sit on your hands." Often we are our own reason for being lonely; we expect too much of others without giving enough of ourselves.

This is the time for doing worthwhile things, to submerge our loneliness in service for others.

Now God be thanked who matched us with this hour,

And caught our youth, and

wakened us from sleeping;

With hand made sure, clear eye, and sharpened power,

To turn, as swimmers into cleanness leaping.

Refuse to be old, keep young in heart, move out into new friendships and attainments. This is a way to transcend our frailties and frustrations.

Grow old along with me:

The best is yet to be,

The last of life for which the first was made.

Our times are in His hand

Who saith, A whole I planned.

Trust God, see all, nor be afraid.



THE MAGAZINE PAGE

Colin A. Haxell writes of

Savagery in the Sand

ONE September day, on a deserted beach in Killbear Provincial Park on the fringe of Georgian Bay's 30,000 Islands, I found myself a witness to an instance of seeming savagery associated with the struggle to perpetuate the species in the insect world.

Lounging on the sand, content in the warmth of the sun, I became aware of movement within inches of my face. It appeared, at first, that a huge water spider was pulling a slightly smaller, glossy black insect over the sand. Closer observation revealed the opposite. The black insect was in reverse gear, laboriously dragging the heavy spider grasped in its jaws. Each undulation in the sand was a hill to the struggling insect. Its legs worked frantically; while climbing some slopes it actually "spun its wheels", churning sand but getting nowhere.

The spider was dead or paralyzed, its legs folded neatly. This seemed odd, for one expects predatory spiders to look after themselves. In any event the insect, having somehow bested its quarry, was now determined to take it where it was needed. The rest of the drama was played out within a foot or so of my nose.

The black insect at last left its prize and went a few inches to a spot where it began to dig, dog fashion. Sand flew from its busy feet and soon it uncovered a tiny cavity in the earth. It then returned to the spider, and once more took it in tow. They disappeared into the cave, industrious insect and im-

mobilized spider. By now I had guessed that the glossy black insect was what is known as a hunting wasp. The spider had been paralyzed by the wasp's sting, and now it would serve as a feeding nursery for the wasp's offspring.

A little more than thirty minutes passed before the wasp re-appeared. Again, like a dog burying a bone, she used her feet to pull down sand and block the cave mouth. Scurrying about, she removed all traces of her activities. Even the most inquisitive of ants would be fooled by her deception. The job of concealment done, she flew away.

What would become of the spider? If the wasp followed the custom of its cousins that prey on caterpillars, bees and grasshoppers, she laid at least one egg in the spider's body. In due course the egg would hatch and the larva would feed on the tissues of the spider.

In order for a wasp to be born, a spider had to die. This small incident typifies the unending struggle between species, that is life on earth.

Amid the beauty in the Killbear Park scene, nature continued in her unrelenting savagery.

—The Young Naturalist

Far away from the throbbing noise of the city with nothing but the gentle trickle of the trout stream and the splashing of your dog to disturb your peace. Pick the fly carefully and attach it securely. Then, back with the pole and a long easy cast into the shallow rapids, just so the fly will dance on the waters. It is a welcome and needed respite from the pace of daily toil — a time to pause and reflect and do simple things that draw you close to nature. The cold crinkle of hip waders feels strangely comforting against your legs and your heart jumps when the line sings taut to the downstream dash of that prize fish! A half-hour struggle and suddenly he slips the hook and is gone. You wait contentedly—there will be another, soon.



Talking of boating safety

What about that trailer?

MUCH has been written about boating safety while the craft is in the water, but an improperly managed boat-trailer can cause a hazard on dry land.

In trailering your boat, there are a few basic points to remember that should help to avoid trouble while en route to your favourite lake.

1. Always make sure safety chains are attached to bumper hooks.
2. Check trailer's tires to ensure

both tires are properly inflated, and, while on the road, stop periodically and check the inflation. By having tires properly inflated, you are combating trailer swaying, thus avoiding an accident.

3. Check tension in tie-down chains, holding the boat to the trailer; you may have to replace a small tension spring.
4. Ensure winch cable is in good condition by changing it every two years (under normal use); nothing would be more frustrating than to break the cable when getting the boat on to the trailer.
5. Check the trailer lighting system to ensure signal lights and brake lights are working properly. Check wiring along the trailer frame, looking out for frayed wires that could cause shorting if left unattended; they could also cause failure in your car's electrical system.
6. Remember that, when passing in traffic and making turns at intersections, you have approximately twenty extra feet of vehicle attached to your bumper. Make turns wide enough to avoid cutting off other traffic at the intersection and, also, when passing on the highway.

Once you have unloaded the boat and it is afloat, watch for aircraft which may be taxiing on the water.

Operators of pleasure craft should be aware that when float-planes are taxiing, the pilot's forward vision is somewhat restricted, except when the aircraft is moving slowly with engine idling. When power is applied and the aircraft is committed to take off, it is no longer possible for the pilot to make any sudden change of course.

WALKING FOR PLEASURE?

IF you are an expert hiker, you will know how to take care of your feet. If you are the spasmodic "let's go for a hike" person, then your feet will probably take a beating. And what a beating, because with every step, the body's entire weight is dropped on a very few square inches of skin and bone. A 175-pound man hiking ten miles over level terrain will bounce about 1,540 tons onto the soles of his feet. This doesn't include any extra weight he may be carrying, or the fact that a heavy gait increases the pounding.

During a hike, frequent short rests are more beneficial than fewer long stops. Relax with the feet propped higher than the body. If possible, bathe feet in cool, clear stream (beware of polluted water), or massage with rubbing alcohol, and apply any good foot powder. Ease off the boot laces during a halt, and at mid-day change to a fresh pair of socks. Or air out the socks you have been

That urge to "go on a hike" should be indulged in only when there is adequate and necessary preparation, especially for the part of you that will do most of the work — your feet!



wearing, turn them inside out and switch them to the opposite feet. Avoid drawing boot laces so tight that circulation is restricted.

Socks and boots should be adequate for conditions on the trail and provide the most comfort for the hiker.

The sock combination found most effective by outdoorsmen is a good-quality, fine-knit wool-and-cotton sock fitting snugly next to the skin; over this goes a good quality all-wool sock, coarse knit to provide a cushion. The theory is that cotton will absorb perspiration, and resili-

ent wool will create a pumping action for air circulation.

Carry at least one extra pair of socks in case you wear holes in the others or get them wet. Feet expand as they warm up, so the hiking boots should be properly fitted over the socks you intend to wear with them. They should be sturdy, provide ankle support and protection against trail hazards; rough ground, wet bog, rain, etc. Rubber heels are recommended to absorb the shock of walking, and a properly designed tread on the sole to prevent slipping.



SOME classical music is planned to evoke a specific response. It's called programme music, and includes many favourite chestnuts. Even without a set of words, we're supposed to sense the oriental maiden in "Scheherezade," or the unwitting oaf stumbling through Strauss' "Don Quixote". But there are no such hints supplied with somebody's "Concerto No. 4 in E flat major". The music is supposed to stand on its own, without association of any external ideas.

To prove the difficulty of emotional or literary association, Prof. Glenn McGeough begins his introductory literature course at Michigan by playing a bit of piano music and asking what it represents. Students from various sectors of the lecture hall suggest a horse race, an elfin dance, a babbling brook.

Wrong, says the triumphant McGeough, it's an etude written to develop the pinky of the left hand.

True. And yet people will go on associating things with music as long as you give them music to listen to, whether they're supposed to or not. You can't dissuade a Christian who associates non-melodic music he doesn't like, with confusion. A Christian who associates popular music and jazz with dancing, and dancing with immorality, will remain unconvinced. (Even though most jazz musicians are carrying on a war against dancing. They want to be listened to.)

Whether you associate a piece of music with godlessness probably depends on what kind of music your parents listened to (if any), how many performances you've been to, whether or not you play an instrument, as well as a host of non-musical experiences. And it's natural for a Christian to draw finer lines than his non-believing friend. He's conscious of his Master's call for separation from the world, and of the influence of sin on so much of culture.

But an individual cannot extend his personal experience to all believers. Just as Jude 23, 24 advocates different approaches in witnessing to different persons, it seems obvious that one person's life with Christ can't duplicate another's. Apparently, similar trans-

fusions of experience led to division in the early churches, and led Paul to write to one:

"Why do you pass judgment on your brother? For we shall all stand before the judgment seat of God . . ." (Romans 14:10 RSV).

And to another: "For why should my liberty be determined by another man's scruples? If I partake with thankfulness, why am I denounced because of that for which I give thanks?" (I Cor. 10:29, 30 RSV).

Paul gives two principles for dealing with secular culture in that passage in Romans:

(1) While nothing is unclean in itself, it is unclean for you if you happen to think it is. This would refer to your own association with evil, but not what somebody else tells you is evil.

(2) Your participation shouldn't cause the downfall of a Christian, or give a non-Christian grounds for criticism (even though he may be wrong!) This "stumblingblock" idea is harder because you have to gauge reactions other than your own. It has often been mis-applied as a result.

As might be expected, these biblical guidelines have more wisdom than any of the man-made prohibitions mentioned above. As our faith in Christ is a personal matter, so is our conduct in the Christian life.

There is one more possibility for limiting choice of music: the motive of the composer or performer. Christ placed unusual importance

During the summer period Bandmaster Brian Ring of the Earls Court Band, Toronto, has been busily engaged in music camp programmes. He is seen conducting a student band during his visit to the South West Ohio, North East Kentucky Division at Camp Swoneky.



The Christian and Secular Music

DICK OSTING CONTINUES HIS DISCUSSION AFTER HAVING MENTIONED THE FIVE BUILDING BLOCKS OF MUSIC, INDICATING THAT THE TWO COMING IN FOR MOST CRITICISM ARE RHYTHM AND HARMONY.

on the inner reason or doing things, as opposed to the external act. It would seem to follow that we should avoid music written or performed for hollow reasons.

One Christian composer told me that this is how he determines his own choice of classical music. Brahms is in because he wished to stir the highest spiritual feelings of man. Debussy, who was just interested in stirring the passions is out. Composer Smart agrees that music "is a product of human beings, and reflects their innermost nature". The problem is that Mendelssohn wrote music just as sensual as Debussy's, on the face of it, but we know he sincerely viewed every note as an offering to the Saviour. Deciding on motives isn't easy, and demands more time gleaning bio-

up a secure \$30,000 a year with Lawrence Welk to play with a symphony or experiment in instant creation with a jazz combo, even though it means grinding road trips and lower income. Rock'n roll mills, by contrast, are so money-mad that they often spawn two hits with the same pre-recorded background. They merely record different melody lines on top of the same three minutes of trash. Rock'n roll can be condemned as easily for materialism as for its slangy commemoration of sex or its artistic shoddiness.

In short, a legitimate musician has some of the qualities we respect in a fellow Christian: discipline, honesty, and placement of ideals above dollars.

A prediction: As musical sophistication spreads in our society,

PLAYING THE MODERN WAY

Some of the "don'ts" of instrumental playing supplied by Bandsman Ken Moore, Parkdale Citadel, Ottawa, Ont.

Don't puff out the cheeks.

Don't sacrifice tone for technique.

Don't forsake the remote keys, rather look them up.

Don't keep playing the things you are familiar with, keep "exploring".

Don't forget to play a few long tones before starting a concert.

Don't allow "high C" to be your master.

Don't allow the little finger to touch the instrument, let it move in "sympathy" with the third finger, which is the weakest. A ring on a cornet, unless used sparingly, is an obstacle to progress.

Don't blame the instrument if it sounds out of tune sometimes, and at times appears to be all right—YOU are at fault.

Don't mislead yourself by practising after your lips have become tired. Rest frequently.

Don't tire your lips by trying to see how long you can play without stopping, that's "penny wise and pound foolish".

Don't ignore the expression marks, slurs, ties, etc.

Don't forget that perseverance means success; discouragement, defeat.

ographies than most of us have available.

Here are a few guidelines: most of the great composers generally sacrifice more than we would be willing to, in order to exercise their God-given creativity. And most of them have created inspiring religious masterpieces as a result. A trumpet player today often gives

Christians are likely to be less chary in their approach to well-performed, well-conceived music. Outstanding Christian instrumental groups like the concert bands of Wheaton College, Ill., or Camp-of-the-Woods in Speculator, N.Y., have already programmed just about everything available in secular music, without apparent harm to anyone.

And, a warning: Construction of artificial dikes like the composer list mentioned earlier is naive at best, and, according to Moody's Smart, "it's one of the most dangerous things you can do. Young people leave such an atmosphere and they're torn to shreds when they find out wonderful Christians do things which persons in their background wouldn't think of doing. As a result, they often lose all restraints, and accept anything and everything . . ."

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Decisions During Prison Meeting

THE Willowdale Band, Toronto, Ont. (Bandmaster Bert Wormington), accompanied by the corps officers, Captain and Mrs. David McNeilly, visited the corps at Auburn, N.Y., to help celebrate the 100th anniversary of the land purchase of Alaska.

On the Saturday afternoon of the visit the band and the Willowtone Combo Group presented a variety programme in the courtyard of the state prison, playing and singing for some 1,200 inmates.

The Saturday evening programme was presented from a bandshell overlooking a small lake in one of the city parks. In this pleasant atmosphere the band, along with the Willowtones and featured soloists for the weekend were heard to good advantage. Soloists included Bandsmen Gordon Adnams, violinist, and David Howard, trombone and Songster Dianne Pindred, of Wychwood Corps, Toronto, who accompanied the group, pianist.

Early Sunday morning Captain McNeilly, accompanied by an instrumental ensemble from the band,

took part in a service in the prison auditorium. The evidence of the presence of the Holy Spirit was revealed as a number of inmates responded to the appeal, giving indication of positive acceptance of Christ as Saviour. One, a former theological student, claimed to have listened to a Gospel message for the first time in twenty years, responding to the claims of God upon his life.

After the morning meeting in the local corps building, the band took to the outdoors again, conducting two open-air meetings at hospitals in the city. During the afternoon the band played in front of the Centennial headquarters, being present at the welcome of Miss Alaska, 1967, to the city.

The weekend activities concluded with a united meeting in the high school auditorium at which the gospel message was presented in a musical prelude to the gathering
—B.M.



Soloists with the Willowdale Band, Toronto, which recently visited Auburn, N.Y. are, left, Bandsman David Howard and above, Bandsman Gordon Adnams.



ABOVE: Members of the Willowdale Band, Toronto, are seen with the Commanding Officer, Captain David McNeill and Bandmaster Bert Wormington. The band recently visited Auburn, N.Y. BELOW: A photo taken on the official retirement of Brigadier Thomas Hobbins (R) as correctional services officer for London, Ont., after twenty-three years of service. Those appearing with the Brigadier are, from left to right, Crown Attorney M. Martin, Mr. C. C. Savage, the retired crown attorney, Senior Magistrate D. Menzies and Deputy Police Chief Walter Johnson.



RELIGION IN THE NEWS

● GENEVA—When the World Council of Churches' Divisional Committee on Inter-Church Aid, Refugee, and World Service met recently it approved an allocation of \$100,000 to help the National Christian Council of India to expand its emergency measures for helping famine victims in Bihar State. It was understood that the famine situation in some parts of India was worse than it was twelve months ago when the World Council appealed for \$3,000,000 to finance a five-year programme for striking

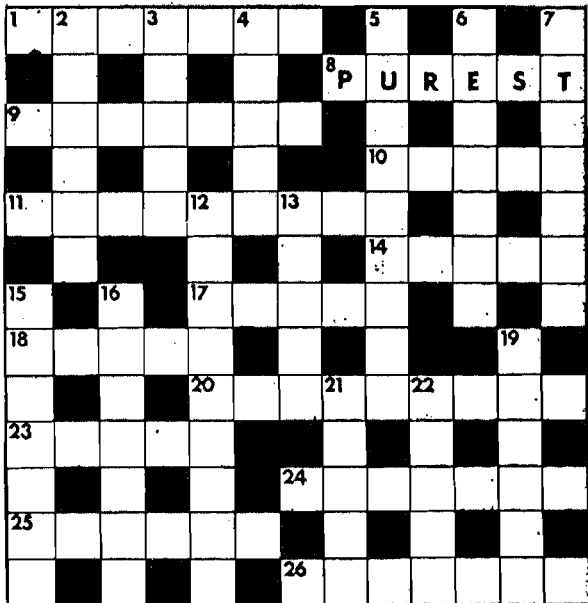
at the root causes of hunger in the sub-continent. Thirty million people in Bihar have not enough to eat.

A British voluntary worker there has given a slight idea of what this means: "There were nine of us and we had just eaten our breakfast. There were three thousand of them, and they came, not for breakfast, but for two kilograms of grain which would be breakfast, lunch, and supper for the next two, perhaps three weeks. This was Bihar! The people were like cattle during a round-up, jostling and raising the dust, moving inexorably toward us. We were nothing, yet everything to them. They wished for food and we could give them two canfuls of grain. For that, some waited eight hours and then had to go empty-handed. For us there would be another village tomorrow."

— Scriptural Crossword Puzzle —

Where a dash is printed, the missing word is the required solution.
Biblical references are given, to be used if needed.

REFERENCES ACROSS: 1. Ps. 59. 10. Acts 18. 11. Pro. 31. 14. Matt. 1. 17. Is. 6. 18. Acts 1. 20. Jas. 4. 24. Ps. 17. **DOWN:** 2. Deut. 20. 3. Mark 15. 4. Luke 5. 5. Mark 13. 6. 1 Chron. 11. 7. 2 Cor. 10. 12. Heb. 13. 15. Acts 25. 16. Ps. 39. 19. Rev. 21. 21. Acts 16. 22. Gen. 36.



ACROSS

1. The Psalmist said God was his (7)
2. Rest up for the most pure! (6)
3. They hold broken bones when set (7)
4. Paul took this of the brethren and sailed to Syria (5)
5. A virtuous woman rises at night to give meat to her this (9)
6. Father of Jacob (5)
7. Isaiah, In a vision, saw that of the Lord filling the Temple (5)
8. Judas acted as this to those who took Jesus (5)
9. "God — the proud" (9)
10. Sluggish or slow in finer tones? (5)
11. The Psalmist wished God to keep him from his deadly ones (7)
12. An alfresco meal (6)
13. Crystalline rock found in grate? (7)
14. Some of those by the Cross thought our Lord called for this prophet (5)
15. "Fear not; from henceforth thou shalt — men" (5)
16. One of the disciples drew Jesus's attention to the stones and these of the Temple (9)
17. The son of Jehoiada who slew two lionlike men of Moab in David's time (7)
18. "For we — not ourselves beyond our measure" (7)
19. We must not be forgetful to this strangers (9)
20. Milk-white or bluish stones with iridescent reflections (5)
21. This king, accompanied by Bernice, came to salute Festus (7)
22. The Psalmist said he was dumb with this (7)
23. That of the holy city, seen by John, was of pure gold

DOWN

2. Trees were not to be cut down "to ——— them In the

SOLUTION TO THIS WEEK'S PUZZLE

AC0505: 1. DEFENCE. 8. PURSUIT. 9. SPLINTS. 10. LEAVE. 11. HOUSE-
HOLD. 14. ISAAC. 17. TRAM. 18. GUIDE. 20. RESISTENT. 23. INERT.
24. ENEMIES. 25. PICNIC. 26. GRANITE. DOWN. 2. EMPLOY. 3.
ELIAS. 4. CATCH. 5. BUILDINGS. 6. BENAVIAH. 7. STREICH. 12.
ENTRYPAIN. 13. OPALS. 15. AGRIPPA. 16. SILENCE. 19. STREET.
21. INNER. 22. TEMAN.

PROMOTED TO GLORY

MRS. Jean Leitch, a soldier of the Esquimalt Corps, Victoria, B.C., was promoted to Glory from the residence of her daughter in Cobble Hill, B.C. She was a Scottish Salvationist before moving to Canada and settling in the Weston Corps, Winnipeg, Man., later transferring to the west coast.

She is remembered for her bright and cheerful spirit. The funeral service was conducted by Sr.-Major Henry Majury (R), a long time friend of the family. The congregation sang a favourite of the departed, "We're bound for the land of the pure and the holy", Mrs. Majury and Mrs. Gordon McWilliams sang "Beyond the sunset", while Mrs. McWilliams soloed "Blessed assurance". Major Majury based his remarks on the certainty of the continuous personal existence after death.

The prayers and sympathy of the corps comrades extended to the bereaved family who had found in this "mother in Israel" an example of Christian faith and fervour.

THE STORY SO FAR: John Louis is the son of a drunken ex-police inspector, of Geneva, Switzerland. The lad loses his mother and the sight of an eye as a result of his father's evil way of life. He is placed in an institution and learns many bad habits. Sent out to various jobs he loses all of them because of his dishonesty. He runs away, becomes a tramp and takes to drink. Then he acquires a police record and is "outlawed".—NOW READ ON.



14. THE KIND LADY

THOUGH I told you last week of a priest who did not evoke any admiration in me or treat me with any great tact, you must not suppose that I found all men of God to be that way. One day I met a holy man who said:

"You need to be new **INSIDE**, but an improvement **OUTSIDE** would also help. Let me find you a better suit. . . ."

I looked at him in astonishment. "But I am a Protestant. You are not. Would you help me?"

The priest smiled. "What difference can that make in heaven? God will not look at our cloth. He will want to know what we are and what we have done. . . ." But all this did not make any change in me.

One day, while sitting in a café in Bern, I heard part of a conversation which made me give keen attention. A friend was with me.

"Quick, write this down," I said.

He scribbled as I dictated:

Gustav Mohler in hospital. Injury to his spine. Accident at work. His friend insists tell his mother that he is getting along nicely. She lives at . . . Friend cannot go at the moment. Will call next week. He does not know the woman . . .

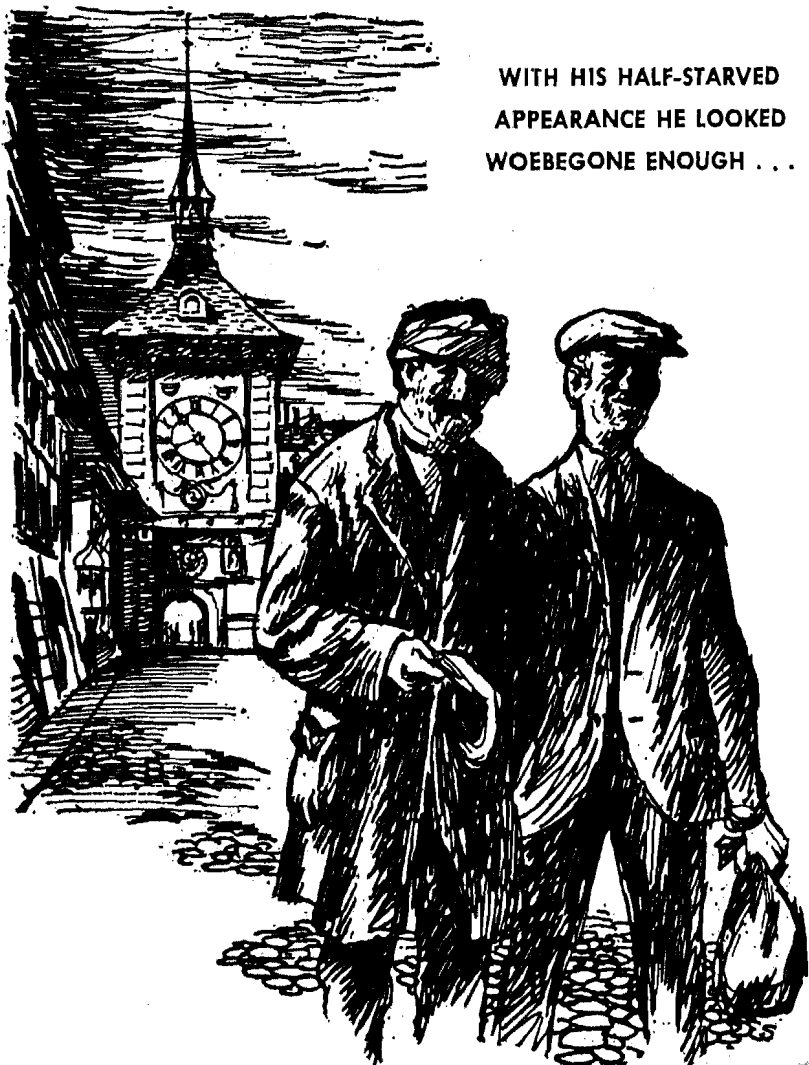
"Come on," said I, "we are going to see this woman and you are going to be bandaged up, a very sick man! I will do the talking. Look pathetic, so as to touch a foolish woman's heart!"

We obtained clean bandages, my friend's head was bound and washed so that, with his half-starved appearance he looked woebegone enough to melt any woman into a mood of compassion.

I rang the bell at a middle-class sort of house and we both doffed our caps respectfully to the woman who stood before us.

"Good day, Madam, we are from the hospital. We know your son, Gustav, who is in Number 4 ward.

WITH HIS HALF-STARVED
APPEARANCE HE LOOKED
WOEBEGONE ENOUGH . . .



By Lieut.-Colonel Bernard Watson

He is getting better and he sends a message to you . . ."

This was the "Open Sesame" to this woman's heart. She put food before us. We feasted like millionaires.

"Tell me about Gustav," she said.

Considering that I had never seen Gustav I reckon that my description of him was good. The fact that a photograph of the young man was on the table near the window helped!

"Come on Armand, we must now be off to Geneva," I said.

With a sigh poor, "sick" Armand responded magnificently. Looking as if he were about to collapse he said, "To think of the times I have walked for miles and enjoyed it. But now. . . ." He leaned against the table.

"Perhaps we shall get a lift," I said. "Come on. . . ."

"Surely you are not thinking of walking to Geneva?" asked the kind lady. "Why not go by train?"

"We could go by train, Madam, but my friend was only released

from hospital this day. I spent all my money to come from Geneva to meet him. . . ."

She believed we were the friends of her son. We had been kind to him and spoken well of him. She gave us the fare to Geneva, adding incidental expenses such as a taxi fare to the station at Bern and a night's lodging.

How easy it was, so it seemed to me, to fool people. Gustav indeed! Let him die for all we cared! We did travel to Geneva. We saved on the taxi fare. By going third instead of second there was money enough over for us to get drunk with.

But who was the fool? The good woman, who had a home and savings and a son she loved? What if she trusted the untrustworthy just once? Was it not better to trust and have that trust betrayed than to believe in no one or nothing?

My song might well be: "I care for nobody, no not I, and nobody cares for me!"

Or so it seemed.

(To be continued)

THE SALVATION ARMY

TELEVISION SERIES — "THE LIVING WORD"

STATION	CALL LETTERS	DAY	TIME
BARRIE, Ontario	CKVR - TV (ch 3)	Sunday	12:15 p.m.
DAWSON CREEK, B.C.	CJDC - TV	Sunday	12:00 noon
HALIFAX, Nova Scotia	CJCH - TV	Sunday	1:15 p.m.
HAMILTON, Bermuda	ZBM - TV	Sunday	4:30 p.m.
HAMILTON, Ontario	CHCH - TV (ch 11)	Sunday	8:15 a.m.
LONDON, Ontario	CFPL - TV (ch 10)	Sunday	10:15 a.m.
NORTH BAY, Ontario	CFCH - TV (ch 10)	Friday	9:45 a.m.
PEMBROKE, Ontario	CHOV - TV (ch 5)	Sunday	12:15 p.m.
PETERBORO, Ontario	CHEX - TV	Sunday	12:00 noon
PORT ARTHUR, Ont.	CKPR - TV (ch 2)	Sunday	11:45 p.m.
PRINCE ALBERT, Sask.	CKBI - TV (ch 5)	Sunday	11:45 a.m.
PRINCE GEORGE, B.C.	CKPG - TV (ch 3)	Sunday	12:30 p.m.
QUEBEC CITY, Que.	CKMI - TV (ch 5)	Sunday	12:45 p.m.
SAULT Ste. Marie, Ont.	CJIC - TV (ch 2)	Sunday	11:45 a.m.
(bi-weekly)			
ST. JOHN'S, Nfld.	CJON - TV (ch 6)	Sunday	9:15 a.m.
SUDBURY, Ont.	CKSO - TV (ch 5)	Monday	12:30 p.m.
TERRACE, B.C.	CFTK - TV	Sunday	10:30 a.m.
THOMPSON, Man.	CESM - TV	Sunday	4:45 p.m.
TIMMINS, Ont.	CFCL - TV (ch 6)	Sunday	12:00 noon
VANCOUVER, B.C.	CHAN - TV (ch 8)	Sunday	11:30 a.m.
WHITEHORSE, Yukon	WH - TV	Sunday	12:15 p.m.
WINGHAM, Ont.	CKNX - TV	Sunday	12:25 p.m.
(bi-weekly)			
WINNIPEG, Man.	CJAY - TV	Sunday	9:15 a.m.
YORKTON, Sask.	CKOS - TV	Sunday	

Check local listings for changes in telecast times.